



Surgito Lector, ades t Tibimet *Χρῶσιμον* *Anglus,*
Scilicet, egregius (SHUTINS), ille proco:
Floceanimus Vates, Animas Qui traxit in Aures:
Voce docens Sacrum (quod pede pandit) iter.
Mallus Αἰρεσεν constans, et Σχηματο-μάχη;
Qui nequit a Recto (Spe-ve, Metu-ve) Trahi.
Hunc tulit in Portum Dominus Minitante Procella:
Nec fuerant Tanto Specula digna viro.
Umbra dat Effigiem, resonat tibi Pagina Mentem:
Afolet ut Reliquis, gratus adesto Tibi.
E. d. Sparks

Ed: Sparks

Heer's 3^d wife Charmer, whose Sweet Ayres to Hear
Each Soule delighted so to dwell ith Eare :
Whose Life and Doctrine's Combin'd Harmony
Familiarized S^t Paul's Extasy :
But now (from growing Evills) mounted high
(Change but the Soule her Seat from Ear to th^e Ey)
This bright Starr still doth Lead wisemen to Christ
Through this dark Bochim, and ægyptian Myst :
Nay heer (what himself doth in Heav'n behoulde)
Ev'n Blessed visions doth his Booke unfold .

T.B.:

Ed. Sparks



*Surgito Lector, adest Tibimet ἡγοός σου Ὁ Ἄγγλος,
 Scilicet, egregius (SHUTIVS), ille prece:
 Flexanimus Vates, Animas Qui traxit in Aures:
 Voce docens Sacrum (quod pede pandit) iter.
 Malleus Ἀφροειδὺς constans, et Σχισμογόνο-μὲν ἔξ;
 Qui nequit a Recto (Spe-ve, Metu-ve) Trahi.
 Hunc tulit in Portum Dominus, Minitante Pro cella:
 Nec fuerant Tanto Sæcula digna viro.
 Umbra dat Effigiem, resonat tibi Pagina Mentem:
 Afolet ut Reliquis, gratus adesto Tibi.*

Ed. Sparks.

*Heer's 3^d wife Charmer, whose Sweet Ayres to Hear
 Each Soule delighted so to dwell i'th' Eare:
 Whose Life and Doctrine's Combin'd Harmony
 Familiariz ed S^t Paul's Extasy:
 But now (from growing Evills) mounted high
 (Change but the Soule her Seat from Ear to th' Ey)
 This bright Starr still doth Lead wisemen to Christ
 Through this dark Bochim, and egyptian Myst:
 Nay heer (what himself doth in Heav'n behoulde)
 Ev'n Blessed visions doth his Booke unfoulde.*

Ed. Sparks.

SARAH and HAGAR:

O R,

GENESIS the sixteenth Chapter opened,

In XIX

SERMONS.

BEING

The first legitimate Essay

OF

The Pious Labours of that Learned, Orthodox,
and Indefatigable Preacher of the G O S P E L,

M^r J O S I A S S H U T E, B. D.

And above three and thirty yeers Rector of
S. Mary Woolnoth, in Lombard-street, London.

*Qui credens in Dominum Jesum, non Circi Furoribus, non Arena sanguine,
non Theatri Luxuriâ delectabatur; sed tota illi voluntas in Ecclesia erat
Congregatione, charus omnibus, & loquendi Arte gnarus. Hieronim.
lib. 3. Epist. in Vita Hilarionis.*

Ὁ ὃς Ἀσχάωμεν τὸ λέγειν, ὅτι καὶ πᾶσι Νόμ. Ὁ. ὡς Ἀρετῆς. Greg.
Nazianzen, Oratione in laudem Basilii.

והמשכילם יוהרן כ זהר הרקיע רמצריקי הרבים ככוכבים
לעולם רעד Dan. 12. 3.

He was a burning and a shining lamp, Joh. 5. 35.

Published according to his own Original Manuscripts,
circumspectly examined, and faithfully transcribed, by EDWARD
SPARKE, B. D. of Clare-Hall in Cambridge, and
Rector of S. Martins Iron-monger-lane, London.

Οὐκ ἐν τῇ μεγάλῃ τὸ δὲ, ἀλλ' ἐν τῇ δὲ τὸ μέγα. Plato in Phædone.

L O N D O N,

Printed for J. L. and Humphrey Moseley, at the signe of the Princes
Arms in Pauls Church-yard. 1649.

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To the Right Honourable,
JOHN Lord Viscount **BRACKLEY**, &c.

And to the Right Worshipful,

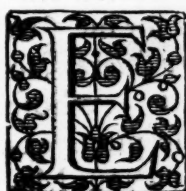
THOMAS VINAR,

Alderman and Sheriff of the honorable City of *London*;

And the rest of the well-wishing Parishioners
and Auditors of the late worthy Author:

Both the upper and the nether springs of comfort.

Honoured Sirs,



VEN Justice it self, without any other relation, challengeth this Dedication to you; unto whom God had given the Author, and the Author himself devoted his Endeavours: so that whosoever alienates things of this nature to a private *Mecænas*, is justly to be redargued Parasitical, and as a moral Impropiator. You know, the children of the bondman are the goods of the parents master, *Levit. 25.* and however hereby made more common, yet are nevertheless your own in particular.

Lev. 25. 45, 46.

That the Eye therefore may no longer (now) envie the Ear, but both help the Soul; these Sermons are presented to your view; and that without the least suspicion of one Sense proving less candid then the other: appearing (here) as not without some disadvantages, (in regard of that same Magisterial presence, and Charming Elo-

The Epistle Dedicatory.

(a) Viva vox
habet nescio
quid latentis
evangelii.
In Prologo
Galeato.

Elocution of the Author ;) so not without some oddes at other side, for permanencie, and more leasurable in-
stillation of the matter. And tis an happines obliging
unto thankfulness, that God vouchsafeth thus to feast
his people at both Senses. The lively sound, indeed, is
the more piercing, (as Saint (a) *Ierome* saith ;) but the
Letter written, the more during ; *Litera scripta manet* :
The one, as it were, like Lightning ; the other, like the
fire upon the Altar.

According to my Talent, I have endeavoured some
good both ways, not so much fearing censure, as desiring
the good of others ; and that these Papers might speak
that permanently, to the eyes of all our Country-men,
which sound such favour in the ears of your Citizens,
and entertainment in so many hearts. Yet all this, but too
narrow a confinement for his ample merit, which did
so far transcend the Pattern of his Predecessors, that he
hath laid a Task invincible upon his Successors (b) : *Vix
dedit, vix dabit atas parem.*

(b) As was said
of Chrysostoms
successor, Quis
Cui ? and after
Athanasius,
that a storm fol-
lowed a stream.
Nazianzen.

But I know, Love and Sorrow need no Remem-
brancer. 'Twould therefore be superfluous for me (to
say no worse on't) if not *infandum, renovare dolorem*, to
eccho to you his incomparable Parts and Arts ; whose
departure your love still lamenteth ; whose pious ex-
cellencies, so many painful yeers imprinted on your Me-
mories ; and not there onely, but, I hope, shed, with all
their Celestial influences, on your conversations ; that
as, in these writings, he *being dead*, (as the Apostle
saith) *yet speaketh* : so, in your Christian practice, the
world may see and say, that (albeit deceased) he still
liveth. Nor hath he so altogether forsaken us, (though
This, like that other good *Iofab*, *subductus exo pessimo*,
taken from the evil to come ;) but that (as *Nazianzen* (c) said
of *Basil*) he still doth us good, besteads us still : yet
that, not (as they stretch his Rhetorick) by praying for
us ; but thus, by his instructions, and profitable labours,
teaching us. For here, your meditations (though but
in

1 Kings 23.
2 Chron. 35.
(c) Οὐδ' ἀπο-
ληπὼν ἡμᾶς
παρτάπειν
ἀπολέλοιπεν,
ἀλλὰ ἐξέστυ-
χόμεθα, (ὡς
οἰμαί.) Naz.
Oratione in
laudem Basilii.

The Epistle Dedicatory.

in one short Chapter opened) are carried, as it were, thorowout the Vniverse: sometimes, as in *Elijahs* chariot, up to heaven, to contemplate the Angels there, and their good offices; the blessed *spirits of just men made perfect*; I, and most frequently, the God of both of them, and *him whom he hath sent, Iesus Christ*, our dear Saviour: sometimes alighting unto ~~the~~ lower objects, pointing us to all the several mansions of the Vertues, and powerfully ejecting that same Legion of Epidemick vices: sometimes aloft, from the top of the tree of grace, shaking down the *fruits of the Spirit* (d): at other times again, stooping to inferiour capacities, and regulating of domestical relations: sometimes (as a Remembrancer from heaven) advertizing the publike Magistrate; strongly and sweetly moving all, to spiritual prudence, and conscientiousness in their several Functions; chalking out to us (in these last and worst times) the Christian *Menagry* of all these various events of Divine Providence; with the profitable husbanding of both-hand-Temptations, *Prosperity*, and *Affliction*: That so (like Musick out of discordant sounds, or wholesom Medicine from distastful severals, *all things* may terminate unto Gods glory, Mans amendment and felicity. All which (together with a grateful affection to the Authors memory, at the *feet of which Gamaliel* I had the happiness to sit some yeers) conquered me into this Vndertaking; for which (as some of his neer Correlates acknowledge) these divers yeers could not finde out an *Oedipus*.

What care and travel is bestowed here, (in extricating the Character, rendering the Languages, digesting of the Index, and transcribing the whole businels) I mention not; nor need I, unto such as have but seen his Copies: Yet modesty need not blush to say, It was not each ones work; his Manuscripts fulfilling that same Greek Proverb, (e) *As difficult as excellent*: his Notes right Golden Oar, (though precious in themselves, yet)

worth

(d) Gal. 5.

Rom. 8. 28.

Acts 22. 3.

(e) Ταχέως
καλώς.

The Epistle Dedicatory.

worth but little, till digged out with art and labour, (as some of your own eyes are pairs of witnesses :) so that, although the matter of them be a divine *Collyrium*, or eye-salve to the soul; yet, penned in so diminutive a Letter, writ in so strict an Hand, (the wonder of Youth to read, much more of Age to write it) that they appear like Basilisks unto the bodies eyes: And that's the *Remora* (I suppose) that hath so long detained them, and hitherto deterred his dearest Affectionates from such perusal of them.

But it shall ne'er be said, but that, for such an heavenly *Paul*, some of his Auditors will dare even *pluck out their own eyes* also, (in this sense) and give them to him; at least, hazard such a Private Darknes, to hold forth such a Publike Light. 'Tis honour enough, in the Sanctuary of God, (where all cannot be Lamps) to be but of those *golden Candlesticks*, 1 Kings 7. Indeed, such metal was ordained for such service; and pity 'tis, any coarser should support our Authors holy Flame: Yet alas, some part of it (we see) hath been obtruded to the world in brazen, as it were, if not wooden sockets; burning but dim and gaskly, by reason of their dull reflections: (f) *Sed ma'è dum recitas*; But the truth is, while thus mutilously they render him; 'tis even their own dark Lanthorn, rather than his Taper: and therefore I have used here both tongs and snuffers of the Sanctuary, to vindicate its proper lustre. And although some (perhaps) might have effected it more dextrously; yet none could have more faithfully endeavoured, that the Childe might look like the Father, and not like those *Mephiboseths* that halt abroad under his injur'd name: which, however tolerably done too, as to such private men and families, (the best use of Short-writing;) yet are right Short-hand-Sermons, Sermons far short of that same hand that penn'd them; meer *Skeletons*, without all lineaments and beauty. Indeed, vulgar Stenography, I mean, illiterate Short-hand, is but the coarse sieve of

Learn-

Gal. 4. 15.

1 Kings 7. 49.
Revel. 1. 12.

(f) Quem recitas meus est, & Fidentius, Libellus; sed male, &c. Mart. Ep.

The Epistle Dedicatory.

Learning, and the very Executioner of all Ingenuity; which it not onely rifles and disornaments, but commonly dismembers, and beheadeth; sucking indeed apace (like Leeches) but the grossest blood. These, no such births blinde with haste (*g*), but delivered from his own Quill: These Sermons are no *Hagarens*, but children of the free-woman, of the Authors own *Minerva*. Your Senses can witness to your Vnderstandings they are his; his totally, without any the least mutilation: (Sermons, like their Author, (*h*) compleat in all their numbers :) And who dares draw a line after such an exquisite *Apelles*!

And having shewed they are his, I know how little need there is, either to intreat your acceptance, or advise your use: it is enough to have presented them into your hands, and, thorow them, to the Church of God; which they now finde (here) much like that wounded traveller, *Luke 10.* and none more like the good *Samaritan*, then he: Oh may his *wine and oil* (of comfort and instruction) help bathe, and sear, and binde her bleeding wounds, (our peace being bundled up in hers, as *Isaacs* life bound up in *Iosephs*.)

That God, who (above his other favours) hath given you fixed hearts in looser times, and stayed your feet in so many slippery places, adde an increase of all other heavenly graces, by this unworthy service of my weak endeavours. Mean time, 'tis both my joy and thankfulness, to have done (though but thus instrumentally) some little good: (in such things sure, *Causa sine qua non, non est causa stolidi.*) 'Tis at once a comfort and an honour to his poor servant, that the great God of heaven hath vouchsafed any way to use his hand, in the least service of his Church.

These are but some Primitival handfuls, a few sheaves of that goodly (*i*) Crop, which you may hope one day to reap, if God please to encourage Labourers. I have presented you a fragrant Posie of his Flowers; future

g Canis festinans cæcos parit catulos.

h Attested by his own brother, M. Tim. Shute, to be his Sermons as large, and what be seldom altered a word or phrase.

Luke 10.

Gen. 44. 30.

i The whole stock of the Authors Sermons being in the hands of his Reverend brother, Master Tim. Shute of Exeter: whence the Church may expect them, if he live to all his promises, or leave such as may do it

The Epistle Dedicatory.

time may make up the Garland: *Facile est inventis ad-
dere.* Here I have broke the Ice, whereat Gods Flock
may drink, and finde the Springs of comfort: I have spi-
ed out this *Canaan*, and brought you here the first true
cluster of the Grapes you long'd for. But there want
not Discouragers: so that I shall either proceed or stand,
according as the *Cloud* or *Fire* admonisheth.

Zech. 4. 10.

Psal. 39. 2, 3.

These, in the interim, not onely crave your entertain-
ment, but bring along their Recompence; their Recom-
pence (I say) by seasonable Exhortations to piety and
wisdom. Had they come sooner to my hands, they had
sooner come to yours: or could civil importunity have
purchased more, I should have given an account of him
in a larger Volume. Nor yet, having but these, would I be
tempted to play the *Egyptian midwife* with them, seeing
the day of small things is not to be despised, Zech. 4. glad of
each good opportunity to turn a Grievance into an Ad-
vantage, (having *kept silence* long, with *David*, not with-
out *pain and grief*) by thus improving an enforced Non-
term, and over-long Vacation, in such a promulgating
the best of Laws.

Acts 12. 9. &c.

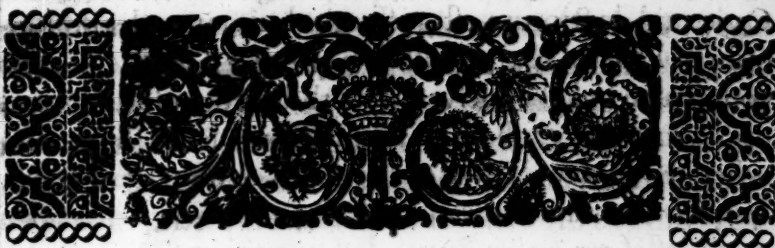
Now therefore, as the sedulous Author hath industri-
ously composed, and his *Amanuensis* ingenuously expo-
sed them: so do you henceforth conscientiously impose
them on your actions; copie them out with a fair hand
in all your dealings, that they may work your riches into
a Crown inviolable, and lead you unto Immortality;
that they may conduct you (like *S. Peters Angel*) thorow
this tumultuous City of the world, nay thorow the *Iron*
gate of death it self, into that City of the *new Ierusalem*:
To which end shall my prayers daily follow you; desi-
ring therein a Retaliation, for

(Sirs)

From my Study
in LONDON,
Novemb. 10.
1648.

The meanest of your servants,
and least Spark on Gods Altar,
EDWARD SPARKE.

TO



TO THE
Conscientious Reader :

EOr if thou beest not such, (through Pride, or Ignorance, Faction, or Prophaneness) I take no further notice of thee, then to pray for thy Conversion ; knowing, thou wilt think the world hath such things enough abroad already, and that the Press is as sick of that Surfet as the Pulpit : and 'twere to be wished (I confess) that neither of them were cloyed with so many nauseous and undigested Crudities. Yet, for all this, I shall not fear to adde these to the number. In things of worth, abundance is no burden : and by that time thou hast seriously perused them, I doubt not but the good Spirit will metamorphise thy Prejudice to Piety, and all thy Grudge to Gratitude.

I know the world is furnished with this and other kindes of Writing, Didactical and Polemical, even to satiety : but of those which labour the reducing Christianity to Practice, by the sad event, it seems, there are yet scarce enough. Wherein, these tendered to thee here, are eminently singular ; none more natively emergent, and satisfactory in Theological extractions ; ('tis a bold Truth ;) none whatsoever extant, so copious and insinuatve in the Applications.

Now as all Musick is but the multiplying of three parts, so is our Consort here, in this Epistle ; it consisting likewise of three parts, that is, three Parties, *sc.* the Author, the Editor, and the Reader : each bears his part here fairly, or makes discord.

First, for the Reverend Author, Master JOSIAS SHUTE,

The Preface.

Job 19. 7, 8,
9, 10, &c.

* Lib. 3. Ep. Ep.
ad Eustochium.

Gal. 2. 9.
James, Cephas,
John, Paul, and
Barnabas.

* Greg. Naz.
in laudem Basilii
magni.

Psal. 12. 2.

his very name is as a silver Trumpet to his Reputation, sounding out a *Quicquid doctiorum est, assurgit huic tam colendo Nomini*: with whom 'twas, as with Job appearing, Chap. 29. The young men hid themselves, and the aged arose and stood up: when the ear heard him, then it blessed him; and when the eye saw him, it gave witness to him. *His Name, I say, is an Aromatick Ointment, diffusing a more rich perfume than the choicest of our broken Boxes; such as anticipateth all Encomium, and most Hyperboles; as at once forestalleth mine expressions, and contracts them: Inopem me copia fecit; a feast where I am puzzled with plenty: tanquam in Coena dubia; doubtful which dish to on-set; where to begin of him, unless (as * Jerome of his vertuous Paula) Clarus genere, clarior virtute.*

He was descended of a Learned Race, the son of an eminent Divine in York-shire, and one of five famous brother-Preachers, somewhat like those five fingers of the right hand of fellowship, Gal. 2. *manus Dei*, a kinde of hand of God; by which (too) he brought mighty things to pass, both for the Conversion of sinners, and Confirmation of his people: Yet he was, in the best sense, the Saul of all his brethren, (or the Paul, rather:) *Fraxinus in sylvis, inter viburna cupressus*: A chief of Davids Worthies; a man of that latitude of Learning, that length of Apprehension; of that depth of Iudgement, and height of Speculation; (one so compleat in all dimensions, so centred in the Circle of all Piety and Learning;) that I may here justly renew that Admiration of * Nazianzen, concerning Basil: *Τὸς δὲ μάλλον μετέχει λόγος καὶ μετὰ τῷ ἔργῳ; ποῖον μὲν εἰς Θεοῦ ἀπήλθε παιδείας; μάλλον δὲ ποῖον ἔμετ' ὑπερβολῆς ὡς μόνον; ἔγω μὲν ἀπαντὰ διελθὼν, ὡς ἔδειξεν, ἔγω δὲ εἰς ἄκρον ἔχρατον, ὡς τῶν ἄλλων ἔδειξεν*: Where was there such a mixture of rare parts and graces? what kinde of Learning was he unacquainted with? or rather, what kinde had he not, beyond hyperbole, accomplished? having so encircled all necessary Sciences, as others scarce have any one of them; and yet, again, so accurate in each, as if he had endeavoured but that onely. And though he were a man of but a single heart, (not *כ לב לב* of an heart and an heart, Psal. 12.) yet was he one of divers Tongues, able to speak to God without an Interpreter, in his own sacred dialect; could read the Scriptures without the spectacles of Translators; both drank

The Preface.

drank and derived those holy waters out of their sweeter Fountains : which however the old thick-skull'd Friars disparaged, with *Viperis & serpentibus pleni*, that the fountains were full of vipers and serpents, as being much corrupted by the envious Jews, (themselves more envious to all such good Letters;) yet their own * Bellarmine, in that, confutes them, acknowledging the great providence of God in the Masorites restauration: and the Original (saith he) in several cases of necessity, to be made use of; as among various lections, in ambiguity of words and sentences, in errors of Impression, and when the Idiom cannot be fully rendered. Not that there was either any want of skill or faithfulness in our deservedly-admired Interpreters; but that the Hebrew (as the first-born of Languages, and spoke by God himself) challengeth an unimitable prerogative above all others: And therefore, in Saint * Jeromes time, this Tongue was the ambition of both sexes, familiar to his Paula, and her Eustochium: Origen studying it in his old-age, as Saint Augustine did the Greek, dolens non licuisse Ebraeam addere; lamenting that he had not time to adde the Hebrew. So afterwards Erasmus, and others, as * One Commemorates. And Luther, and Melancthon (that same golden Pair) valued their skill (saith he) in the Originals, above whole Kingdoms; in that *Literaturæ παλιγγενεσία*, that same real Reformation of Learning and Religion, (which they chiefly managed.) So our grave Author here, like a wise Merchant, was well skill'd in the Tongue of the place he traded to; at least *τρίγλωσσος* Ⓞ, if not *πολύγλωσσος* Ⓞ; master of those three Grandmother-Languages inscribed on the Cross of Christ, besides some others of their progeny.

Filius Ecclesiæ Patribus versatissimus; this son of the Church of England was most familiar with the ancient Fathers, both of the East and West. Of the Greek, Chrysostome lay in his bosome, (as thou wilt finde, in the ensuing Work) even till he did Patrizare, become like unto him, in his flowing stile, and golden eloquence. Among the Latines, Saint Augustine did command in chief, (with him;) that Maul of Hereticks, and Fountain of the Schools. How exact an Historian was he, for Ecclesiasticals especially, those Records of the Church! (the ignorance whereof, is the mother of many of our growing miseries and indevotions) Nor was he less acquainted with the Schools, (though more delighted to sit by the still waters of Si-loah,

* Lib. 2. de Verbo Dei, c. 2.

* Lib. 2. Epist. Ep. 27.

* Sixtius A-mama in Parænesi, Ling. Hebrææ.

The Preface.

Gal. 6. 1.

Isai. 61. 1.

2 Tim. 3. 16.

*A Character
of the Au-
thor.*

* Lib. Epist.

* Lib. 1. Offic.
c. 32.

Cant. 2. 5.

Acts 18. 24.

Chap. 24. 3.

loah, *Isai. 8. 6.* then those of Marah and Meribah, *Psal. 106. 32.*) yet was he even Master of the Master of the Sentences, and a Secretioribus unto the Councils, even of their Cabinet. And because the Flock is not onely to be fed, but cured sometime; he was a singular Casuist, and spiritual Chirurgeon, that knew well *καταρτίζεν*, to set in joynt again, and to binde up the broken spirit: contrary to those Idol-shepherds, as they are termed, *Zech. 11. 16, 17.* A soul Chirurgeon, right, for all those properties of Heart, and Hand, and Eye: none better at those several faculties, *2 Tim. 3.* for Doctrine, for Reproof, for Correction, for Instruction: Quàm nervosus in docendo! quàm cordatus in redarguendo! quàm ἀποσωπόμενος in corripiendo! quàm flexanimus in exhortando! How full of arrows was his quiver of Instruction! how sharp those of Reproof or Confutation! how sweet and vigorous his Exhortation! how impartial in his Reprehension! how soft and tender his hand of Consolation! He had digested so, and sorted all the Scriptures, as that he even was a walking Concordance; and, like a skill'd Apothecary, could go most readily to all the severals, as occasion challenged. 'Tis Basils comparison of that Book of Books, to such a shop well furnished: *ἐδεμία γὰρ ἀνθρώπων νόσος, &c.* for there is no disease incident unto the soul of man, (saith he) wherein he may not finde for it a remedy: That was Liber Librorum to him, (as * Jerome calls it) the Library of all his Books: That was his Feast, (as * Ambrose calls it) his Ambrosia convivium Sapientiae, the Banquet of Wisdom, (the Flagons and Apples of the Sponse, *Cant. 2.*) Singuli libri, singula Fercula; where every Book's a several Course, each Chapter as a Benjamins Mefs, and every Verse a Morfel of the food of Angels. Above all, I say, he was most intimate with these sacred Oracles, (as though his Infancie had sucked none other milk.) He was another, a mightier Apollos; *Δυνατός ἐν τοῖς λόγοις, &c.* an eloquent man, and mighty in the Scriptures, *Acts 18.* one that taught ἀκριβώς, that is, diligently, saith our Translation; or, accurately, as the word importeth: Take it which way you please; or rather, both ways: Tertulli Eloquentiam habuit, non Amaritudinem; he had the Acuteness, without the Acrimony of Tertullus. Theologus Rostris natus, cui suavitatis conscius semper stilus.

Nor

The Preface.

Nor is it enough, once to have drank in his fluent Exercitations, though with thirsty Ears: unless the Eye likewise may thus peruse them, one Sense would quarrel t'other, and the Schools take exceptions at the Church. Our Author had accomplished Saint Pauls Charge, 2 Tim. 2. approving himself, both towards God and Man, ἐργάτης ἀναγινώσκων, a work-man that need not be ashamed; rightly dividing the Word of truth. And as he did * ὀρθοτομεῖν, so likewise did he ὀρθοποδεῖν, walk answerably to his Dictations, (wherein few are so happie:) He came up, in practice, to his own Instructions; (as Nazianzen said of Basil) He did thunder in his Doctrine, and lighten in his Life: Λύχθη χάρις αὐτοῦ καὶ φαῖνον, Joh. 5. His light shined before men: nor onely that of Knowledge, but also of Example; Example both of Piety and Charity: Piety was the Altar sanctified the gold of all his eminencies; and Charity, of both kinds, his well-pleasing sacrifice, Heb. 13. Of strict and severe life he was; yet affable, and full of sweet deportment; nec tantum ab illicitis, sed etiam à concessis abstinens; scarce indulging himself necessary Relaxations, from rolling a Sisyphean stone; like Socrates, envying any man should be earlier at his Trade, then be at his Studie; thinking it, in health, good manners still to usher in the rising Sun, and wait on his recess with lucubrations: And all this, with unwearied constancie, with perseverance to his End.

His End, (which was the eccho of this well-tun'd Cymbal) you have heard of: so that I cannot better sum up all here, and give you a total view of his full splendor, then by that apt Comparison (of * Nazianzen concerning Basil) to the Sun: Τὸ δὲ καλλὸν αὐτοῦ ἡ ἀρετὴ, μέγας δὲ ἡ θεολογία, ὁρμέος δὲ τὸ αἰκίνητον καὶ μετὰ θεοῦ φέρον τῆς ἀναστάσεως: δυνάμει δὲ ἡ λογιστορικὴ καὶ διὰ δόξης: that is, His Vertue was his Brightness, his Learning was his Greatness, and his Course too, was from East to West; of his whole Life, and all Divinity; and his Influence was the sowing and distribution of his Doctrine: And therefore pity 'tis, (as that Father there goes on) but the rest should be added; φθόγγος εἰς πάντα τὴν γῆν, but that his sound should go forth into all lands, (as did his Fame) especially thorowout our own.

But let not these jejune Eulogies of mine seem his Disparagement: for my Designe was but to hint a Character of him, and not write his Life:

2 Tim. 2. 15.

* Ὀρθοτομεῖν, καὶ ὀρθοποδεῖν, The Motion of the Reverend Bishop Andrews.

Heb. 13. 16.

* Oratone in laudem Basilii.

Psal. 19. 4.

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* Lib. 3. Epist.
in vita Paulæ.

* Cicero de
Arc. Poet.

* Jeron. l. 3. Ep.
in vita Hilar.

* Magnæ Expec-
tatio, magnus
Adversarius.

Cautions to
the Reader.

*Life: Nemo Ciceronem, nisi Cicero: That indeed would require his own faculties, not mine, --- linguæ si centum, sint oraque centum; if every member were a tongue, (as * Jerome of his egregious Paula :) But to give onely a brief γράμμα to the unacquainted Reader; onely an Essay of his Worth, as of his Works; Testimonium Veritatis, & non Amicitia; an Attestation more of Truth then Friendship. None of his friends therefore shall need onely so lament him, (as * Alexander bemoaned himself at the Tomb of Achilles) that there was not another Homer to bestrew his Hearse: for, such a man was this, that were there such another Poet, Homer himself, if present, * aut invideret Materia, aut succumberet; would here either envie his own Subject, or come short on't.*

*But now (Reader) as for thy Self, and Me, far fewer words will serve. First, give a friend leave to caution thee of one main Adversary, (as * Quintilian calls it;) and that is, an over-high Expectation: No Hercules able to cope with it; no Parts can reach it: meanest abilities can look for more then the sublimest can perform: μουῖός τε πάδιον, μουῖός τε δὲ χαλεπὸν. Not that I would take off that edge I have set on thee; or think it can be failed, but that Thou weigh the Substance with its Circumstances, (as thy best Gold with Grains :) Read; but withal, consider the multiplied tasks of this our Author; Labor actus in orbem; by whose burden, thou shalt know the Atlas: Preaching three times a week by constant course, (whereof These some of his Wednesday-Lectures;) besides all accidentals, which with him were many; being ἄνευ ψιν (as the Hebrew phrase is) a man of Desires, a kinde of Centre of circumferent affections. Besides, (thou knowest) a prudent Orator, (Divine especially) must imitate a wise Physitian, must agere ad patiens; not to flee always his own pitch, (ἀετὸς ἐν νεφέλαις, an eagle in the clouds) but to act in proportion to his Patient: And so did he here, (like the God he preached) oft use a σκηνάρασις, that figure of Condescension; stooping to the capacity of meanest Auditours: yet not without strong meat for abler digestions; and sweet-meats too, for the more quaint attentions. Omnia factus omnibus; a true Saint Paul to all; as he was oft wont to say, in that Apostles phrase, that he was a debtor unto both the wise, and the unwise, Rom. 1. and therefore was not rash with his mouth, when he entred into the house of God;*
(as

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(as the manner of some is, to serve Him of that which cost them nothing : I speak this to their shame :) But he, in all his holy Disquisitions, ---miscuit utile dulci, so tempered the wine and oil together, that none (but through his own default) might go away unbettered : His speech distilled like the dew, and his words like the drops of rain ; his Sermons showers of Manna, pleasing each good palate.

For his * Method, let no nice Philologist distaste it, as too Calvinistical ; it being as profitable, as perspicuous ; as faithful, as familiar ; and, as he ordered it, like rarest Needle-works grounded upon Canvas ; while many others set but their slight Frost-works upon Sattin. He was that γαμματεὺς μαθητευθεὶς, that well-instructed Scribe, Matth. 13. 52. who brought forth of his treasure things new and old ; that is, Vetera Legis, & nova Evangelii, (as the * Fathers on the place ;) the old terrours of the Law, to humble sinners ; and the new comforts of the Gospel, to raise drooping spirits : the sound instructions both of the Old and the New Testament ; not any of the old Heresies new dressed, or any new Phangles of these wilder times. A true Evangelist, and Messenger of Peace ; not preaching Evangelium sanguinis, as was objected (by * them that more deserved it) unto some passionate Lutherans : But, therein, rather of Erasmus temper, (who lived in Times like ours) and that was, neither cold, nor luke-warm neither ; but piously prudent. A somno prorsus expergefaciendus erat orbis ; Indeed, the world was to be rouzed out of the sleep of Sin and Errour, & scintilla vigoris Evangelici resuscitanda ; and the spark of Truth Evangelical to be re-kindled, and blown from forth the choaking ashes : Sed utinam eâ mansuetudine, curâque quâ decuerat agi negotium omnium sanctissimum ; but Oh, would to God (saith he) it had been done with that same Christian care, meekness, and moderation, wherewith so holy a business ought to have been transacted ; and that there needed not be added, Habent semper in ore Evangelium, Verbum Dei, Fidem, Christum, Spiritum sanctum ; atsi mores spectes, illi longè aliud loquuntur : their words softer then Butter, (saith he ;) but War in their hearts ; open hostility twixt their words and actions, even to desperate contradictions : as he persecutes it home ; and is worth thy consulting, in his 113 Epistle. So

b

was

* His usual Method being Observation and Application.

* Jerom in locum, Tom. 9. Hilar. Can. 14.

* Vide Erasmi Epist. 107. Ep. ad Lit. D.

Erasmus Epist. lib. 19. Ep. 113. ad lit. D. p. 950.

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was our candid Author here, more for the Bucket than the Bellows, in such times of Conflagration ; oft pouring out the water of his tears upon our common Flames, which others ventilated. He was the Apostles *ἑωσπλάγχθους*, 1 Pet. 3. 8. a man of yerning bowels, like Jeremiah, that *πολυπαγέματος* Propheta, (as Jerome calls him) a Prophet of most soft affections ; one after Davids melting heart, as he was after Gods : still spake he of Peace, but, &c. --- *præstat componere fluctus* !

I had rather spend my time in Admiration of him, than Apologie : for surely, there is nothing in his Works but savours extasie, and spiritual ravishment. And no thoughts (I confess) did ever steal away my time more sweetly, then those herein employed ; (the Comfort making me forget the Travel :) and, with Gods blessing on them, none (I think) may more benefit others ; and especially, if read (*judicio, & non præjudicio*) but with that spirit of judgement and candour that he writ them ; that is, *Animas magis alloquens, quam Aures* ; with more reference unto Souls, then Senses. 'Tis true, these are no strawberry-Sermons, pick'd and cull'd out with long vagaries, (like some, whose brain, as the Elephant, goes two yeers with young ;) but they are wholesome Food, and healthy Medicine ; prepared and administred in due season. Not Almanack-discourses, calculated for any singular Meridian of Persons, Ends, or Humours ; but for the general elevation of the Pole of Vertue ; for the common good of Christian Conversation.

Read them then, but with such a grain of salt as intimated, and thou shalt light off from them like a laden Bee, the hive both of thine head and heart enriched from this flowery garden : so shalt thou turn home unto thy self, like a stor'd Merchant from the Isles of Spices, or the Golden Indies.

But if thou wilt be snarling at the Author, (bit by the mad dog of the Times) thou wilt but hurt thine own teeth : if thou wilt needs be justling against his firm sides, thou wilt endanger thine own empty pitcher : For all Apollo's Quire, the whole Lettered Commonwealth, have deservedly already crowned him, * *παντοῖος ἀρετῇσι κεκοσμημένος* : To which if thou subscribest, thou dost thy self an honour. But, not to tell you of a Banquet, and make you Tantalize, I draw toward a Close.

* That is, swallowed up, as it were, of Learning, and all kinds of Vertue.

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For the Publisher, no great matter whether known to thee, or not, so this be, That he hath been faithful to his Undertaking: wherein, hadst thou but seen the dark Originals, thou wouldst (perhaps) have readily enough acknowledged, That 'tis no less honour to Redeem, then to Create: and, as * Erasmus sometime said, touching his Edition of Saint Jerome, *Tantum operis in Emendatione, quantum ille in Compositione*; that there's almost as much travel in the Restitution, as the Author spent upon his Composition.

*In Præfatione
in Editionem
Jeronimi.*

The Book, indeed, is somewhat slender, (like the encouragements of Learning;) yet a childe capable of growth, if any thing well used abroad; if it be estimable: Jewels of value may be vented singly: if otherwise, the Greek * Proverb is prevented; *Μέγα βιβλίον, μέγα κακόν*, That a great Book is a great Mischief: *Pro captu Lectorum habent sua fata Libelli*. Such Books (like the best liquors) may be wronged by foul vessels: Yet, if not too much tainted, this (I dare say) will cleanse and sweeten the vessel of that heart receives it. These holy waters, I will not parallel with those of the well of Bethlehem, 2 Sam. 23. (though not a little long'd for, nor fetch'd without some danger; and therefore thus poured out unto the Lord:) but (methinks) somewhat they resemble Samsons Riddle, Judg. 14. save onely, as many yeers, well neer, as he set days, being unresolved; which none could hitherto perfectly unfold, till at length, plowing with his heifer, meeting with some of his own Manuscripts, and long acquainted with his Genius, I have untied the Knot, How out of the eater came forth meat; for he was Heluo Librorum, voracious onely of his books; whence came forth meat of spiritual nutriment, nourishing to eternal life: And, out of the strong came forth sweetness; that is, out of his strong Abilities, both of Grace and Nature, the sweets of plausible and profitable Instructions.

* *Τὰς, μέγαν
βιβλίον: now
adays, oft a small
Book, is a grand
Evil.*

Judg. 14.

*An Account
of the Editor.*

And now all the recompence I beg of God, is, (for my self and others) not any change of raiment, but of sinful habit, Davids change of heart, Psal. 50. 10. Such Publike good, is the sole scope my Labours; in a contented self-denial, burying mine own poor Notions, thus to revive His, as a far more eminent and eligible good. I, He was the wise Builder; I have but set a Bill upon the door, or at most, onely let the House: He was the Fountain head; I but the

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Conduit-pipe that trustily delivers the same waters ; yet perhaps somewhat cleared in the Running : He was the expert Husbandman ; I but one of the Reapers : He the accurate Limner , that drew so to life ; I but withdraw the Curtain , and present you the fair Portraiture : He the Archinaupagus , the unimitable Shipwright that built this Ark of God ; I but the careful Pilot , thus to Lanch it forth into the Main. And if it shall scape shipwrack in these stormy days, and God but prosper the Adventurers ; there may be an endeavour of a further Voyage : which I shall crave of him, in the Authors own close of every Sermon ; *Det Deus ut perficiam* , God grant that I may perfect it : which second with thy Prayers for

The Churches, and Thy faithful servant

in the LORD,

EDWARD SPARKE.

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2 *True Christian gratitude looketh*

through the means and instruments, up to the main agent; through all second causes, to the first. p.188

See the 2 Observ. and Sermon. 1. Observ.

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3 *The imperfection of our knowledg here, and dullness of our apprehensions. See the various expressions, &c.* p.191.

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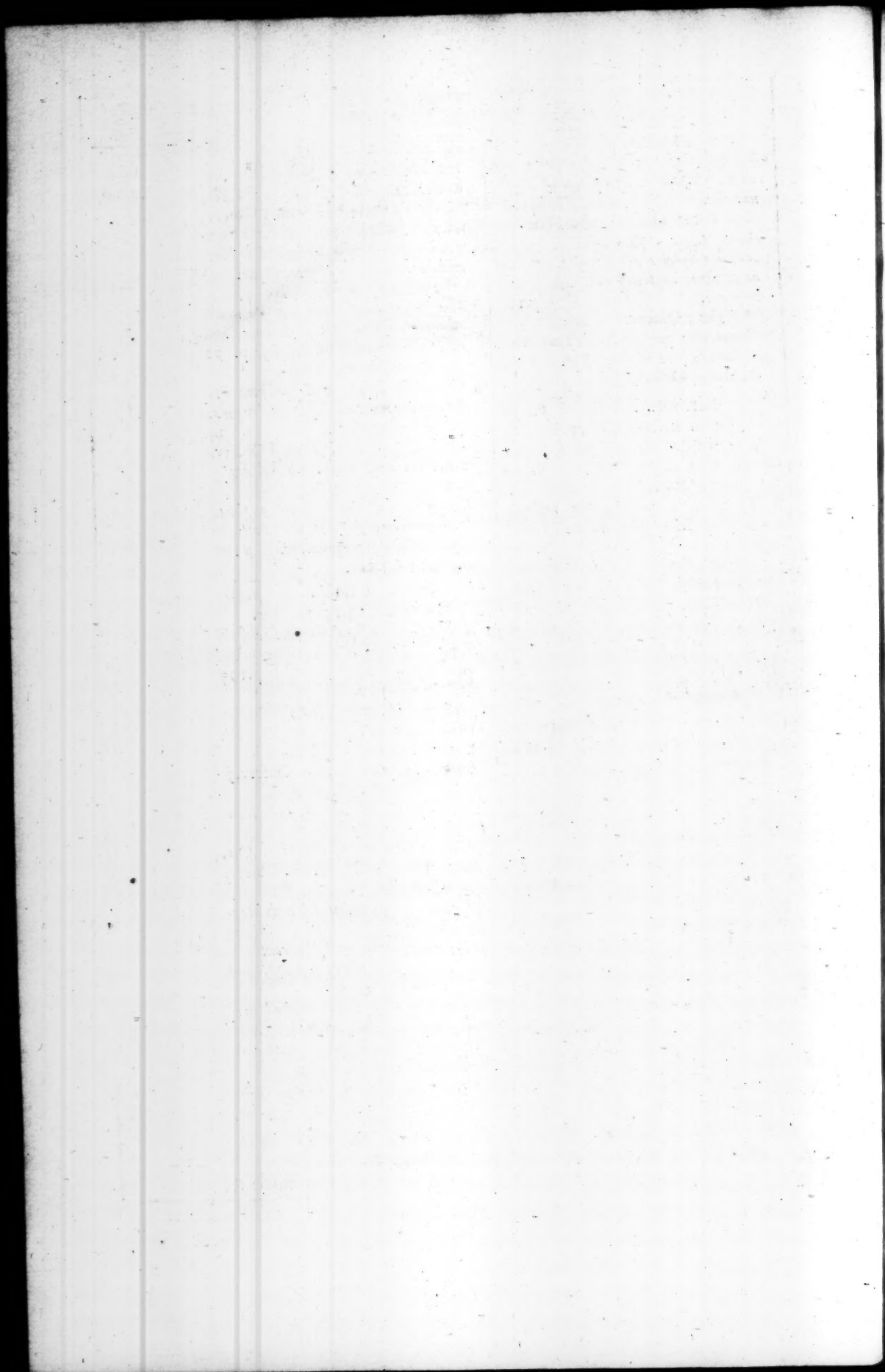
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In this Table are 109 severall Heads of Practicall Divinity.

THE





THE FIRST SERMON.

GEN. 16. 1.

Now Sarah Abrahams wife bare him no children.

IN this Chapter is described the birth of *Ismael*, begotten of *Hagar*, *Sarahs* handmaid : and it is a memorable story, as in many respects, so especially in that of the Apostle, *Gal. 4. 24*, making an Allegory of that abolishment of that Legal servitude and bondage under the Old Testament, by Christ under the New : the bond-woman and her son were cast out, and now we are not sons of the bond-woman, but of the free, as the Apostle there sheweth.

Gal. 4. 24.

The Chapter hath four parts.

1. The marriage of *Abraham* and *Hagar*, in the three first verses.
2. The visiting of *Hagar* upon her conceiving, the jar that it caused between *Abraham* and *Sarah* ; together with *Hagars* flight upon her correction, *verf. 4, 5, 6.*
3. The Angels coming unto her, and perswading of her, after the discovery of the cause of her flight, to return to her Mistress, and to submit her self unto her ; and his prediction concerning the childe she went withal, to the 13 verse.

Lastly, the obedience of *Hazar*, together with the birth of *Ismael*, to the end of the Chapter.

For the first part, which contains the marriage of *Abraham* and *Hagar*, there is set down,

The first Part.

First, the occasion of it ; *Sarah* had yet born no childe to *Abraham* ; and she had a handmaid by whom she thought she might have a childe.

Secondly, the causes of the Marriage. First, *Sarahs* complaint that God had restrained her from bearing. Secondly, her advice to her husband to go in to her maid. Thirdly, her desire and hope of

B

issue,

Issue: If perhaps I may obtain children by her. Fourthly, the yeelding of Abraham to this motion.

Thirdly, is considerable the manner of knitting this Marriage: Sarah took Hagar, and gave her to her husband Abraham, to be his wife.

Lastly, the circumstance of time is considerable: after that Abraham had dwelt ten years in the land of Canaan. (I spare the division of the other parts of the Chapter, till we come to them.)

For the first, it contains the occasion.

1. Sarahs not having born children.

2. A means ready at hand to supply that defect, by means of one that was her servant.

She is described,

1. From her condition, an handmaid.

2. Her country, an Egyptian.

3. Her name, Hagar.

For the former clause, Sarah Abrahams wife bare him no children: Sarah Abrahams wife: there may be something in it, that she is not only called Sarah, but Abrahams wife.

First, *Ad distinctionem*, to distinguish her from that wife which is spoken of at the third verse: For Sarah gave Hagar to Abraham to be his wife. (But the difference of wives and concubines, who also were called Concubines, we shall shew, God willing, when we come to that verse.)

Secondly, she is stiled *Abrahams wife*, *In honorem*; and it is no mean honour to her to be the wife of so worthy a man as Abraham was, so renowned for all kinde of vertues, with whom great Princes came up to confederacie, as we see in the fourteenth Chapter, and who was accounted as a Prince of God amongst them, Chap. 18.

A worthy husband is a great credit to the wife.

Abimelech calls Abraham, *The veil of Sarahs eyes*, Gen. 20. 16.

There be many interpretations of that place; amongst the rest, this is one, That he was *Ornamentum oculorum*. He was an ornament unto her; and certainly nothing that a woman can account a greater ornament unto her, then to have a wife, understanding, vertuous husband. It is said in the Law, that *Uxor fulget radiis Mariti*; a wife shines by the beams of her husband; the more excellent he is, the more honour to her: What an honour to the Church, to have God to be her husband! *Isai. 54*, the Prophet tells the Church that she shall not be ashamed or confounded, nor remember the reproach of her widowhood. Why? For thy Maker is thy husband. How doth the Spouse in the *Canticles* triumph in her husband Christ! it was both her reckoning and honour, that he was the chiefest of ten thousand. *Ezek. 16*, the Prophet saith, The renown of the Church was forth among all the heathen for her beauty, for it was perfect, although my comeliness which

Hagar descri-
bed.

Sarah why cal-
led Abrahams
wife.

Observ. 1.
Conjugal reputa-
tion is to be mu-
sually preserved.

Isai. 54. 4.

Ezek. 16. 14.

which I had put upon thee ; and so for that among us, when Saint Paul saith, 1 Cor. 11. 3, that *the man is the head of the woman*, a Head. In the Hebrew, men are called **אָנָשִׁים**, and women **נָשִׁים** : some say of **נָשִׁי**, which is to forget, because the woman is more forgetful then the man, who is called sometime **זָכָר**, from his memory : or else *per Apharesin* men *Anashim*, women *Nashim*, because the man is the Head of the woman : now a Head is not onely put for superiority, but for excellencie : So that we may say, A husband is the excellencie of his wife, he puts an honour upon her. What an honour was it to *Ruth*, to be the wife of such a worthy man as *Boaz* was ! all the people respected her for his sake. And *Abigail* was sensible of the advancement that she should have by becoming *David's* wife ; not so much in regard of his greatness, for at that time he was under persecution, as in regard of his goodness, 1 Sam. 25.

1 Sam. 25.

And even so on the other side, a good wife is a great honour to her husband. *Solomon* saith, Prov. 12. 4, that *she is the crown of her husband* ; as on the other side, she that is naught makes him ashamed, and is as rottenness in his bones. And so, Prov. 31. 10, it is said of the good woman, that *her price is far above rubies* : and vers. 11, *the heart of her husband trusteth in her safely* : and vers. 12, *she will do him good, and not evil, all the days of her life* : mark, (saith one) *all the days of her life*. It is a happie thing where a wife doth good to her husband so long as he lives ; but a vertuous woman will do good to him as long as she lives ; out-living him, she will carry her self so, that he shall be honoured by her carriage, even in his ashes. Again, vers. 23, it is said, *Her husband is known in the gates, when he sitteth among the elders of the land* : She takes such care for his apparel and ornaments, that every one looking upon him, sees how happie he is in such a yoke-fellow, that is so solicitous for his credit, and so is he credited by her.

Prov. 31. 10.

A good wife and husband are a mutual credit.

I wish that this care were found between men and their wives, that they would endeavour to credit each other, that the wife might be honoured for the husbands sake, and the husband for the wives sake. What credit had *Abigail* by her husband ? and what credit had *Job* by his wife ? Could things be kept within doors, it were another matter ; but they flee abroad, and the husband is discredited sometimes by the wife, and sometimes the wife by the husband, and they are ashamed to be known of each other. A heauey case, God knows ! I would it were as easily amended, as it is deplored.

Application

Lastly, shall we say that she is stiled *Abrahams wife*, that we might take knowledge, that as *Abraham* had his temptation in the former Chapter, so the wife hath hers in this. He was troubled because he had no childe, and discovered some infirmity, which yet God took not advantage of, but satisfied his fears. And now his wife is troubled ; she had taken knowledge of the promise, but yet seeing the

Lastly, why stiled *Abrahams wife*.

Observ. 2. Temptations incident unto both sexes.

1 Sam. 1.

Judges 13.

Application

Basil.

S. Augustine.

Musculus.

Numb. 5.

time deferred, and that it was not said expressly, that though *Abraham* should have seed, yet he should have it by her, and therefore be-thinks her self of a course. Thus man and wife may have their turns in temptation, the one may be exercised as well as the other; and God in his wisdom will have it so, that they may be a mutual comfort to each other under their afflictions: *Elkanah* the husband was so to *Hannah* his wife, when she was troubled for her barrenness, and vexed with the insultation of her colleague, 1 Sam. 1. And the wife of *Manoah* was so to him, when he was troubled in that he had seen the Angel, and thought therefore he should die, Judg. 13. she raiseth up his spirits, and puts him in heart again by her wise speeches.

A miserable thing it is, when he that should dwell with his wife as a man of knowledge (as Saint Peter saith) cannot comfort his wife in her trouble, or else regards not to do it, but leaves her to pine away in her grief; and also when a wife seeing her husband in affliction, shall have no compassion of him, nor speak comfortably unto him; nay, by her frowardness, add to his vexation, as we see in *Jobs* wife, who was not *wise*, but *base*, as *Basil* of Seleucia saith; not for a member of him, but a dart and weapon against him, even to wound his heart, and to upbraid him with his uprightness, yea, and to put him on to curse God and die. He had cause to have said of her as he did of his visitors, She was a miserable comforter. Saint *Austin* saith of an evil, *Quanto interius, tanto acerbius*; The more inward, the more dangerous: and when the mischief lieth thus deep between man and wife, how grievous is it! That Father knew not how better to resemble an ill conscience, then to such an unequal yoke-fellow. 'Tis the main comfort of marriage, to draw the yoke equally; but when it is otherwise, it makes shackles of a golden chain. But to go on.

It is said, *She bare no children to him*. There is some difference in the reading, as *Musculus* observes: but as he well saith, it must be read according to the Hebrew, *לֹא יָלְדָהּ*, that is, *she bare no children*. For whom should wives bear children, but to their husbands? For a married wife to have children by others, or to entitle their husbands to those children which others have gotten, what a fearful violation is this of the marriage-bed! what an abominable sin against God, against the husband, against her own soul, against humane society! Too many such offenders there be in this kinde, of all several ranks: and certainly, were the water of jealousy now to be used, as of old, Numb. 5, it would discover a great deal of false dealing, and detect many an unchaste piece, that like her in the *Proverbs*, wipes her mouth, and saith there is no such matter.

Oh in the fear of God, let wives take heed of this precipice, and husbands also; let them know, *Marriage is honourable*, so the bed be kept undefiled: let them onely know each other, and ever possess their vessels in holiness.

But

Lectures upon Genesis 16. verse 1.

5

But there will be fiter occasion to speak of this hereafter, and therefore I now come to examine the Reasons why it is set down here, that *Sarah Abrahams wife did not bear him children*: and I finde these Reasons given.

Transition to
the Reasons.

First, it was to shew how God exercised the faith of *Abraham*, who though he had given him promise of seed, yet delays for a long time the accomplishment of that promise. This is *S. Chrysostoms* Reason upon this place: Therefore (saith he) are those words used, *Sarah bare him no children*, that we might see, that after so great promises made, and so many assurances passed, and yet the thing not done, nay, *πέρτα ἔγχετο*, that all things seemed to go contrary, yet *Abraham* still believed: *ὁκισθεὶς τὰς οὐρανίων καλῶν*, he looked not at the secrets or impediments of nature, but still trusted in God, and waited on him, as knowing whom he had believed. The performance doth not always hold the promise by the heel, as *Jacob* did *Esau*; for where were then the trial of a mans faith? Faith is the evidence of things not seen: for, *Quod videtur, sciri potius quam credi dicitur* (saith *S. Greg.*) Whatsoever is seen, is rather said to be known then believed. And it is the true work of faith, to wait for what God hath promised you, though there be no likelihood, in the judgement of flesh and blood, that it should be performed. *Joseph* had presages of his advancements in his dreams, and they even so many promises of God unto him; and yet we see how long it was ere this took effect: yea, God concealed from himself the time, though he was able by the spirit of Prophecie to inform the Butler of his restoration; but still he held himself to God, and waited the issue. And so *David* had a full promise of the kingdom of *Israel*, yet we know how long God held off, and what danger he waded thorow before he got to the shore: this interim was the time of the exercise of his faith. So it was with the children of *Israel* in their servitude in *Egypt*, and likewise in their captivity in *Babylon*; God deferred them till the last moment of time, that their faith might have its due employment. I know that *Solomon* saith, *Hope deferred is the fainting of the soul*; and his father *David* is at his *Usquequo, Domine? How long, Lord? Psal. 13.* and many of Gods servants are at that of *Saint Austin*, *Quare non modo, Domine? Why not now, Lord? why not presently?* and sometimes in their weakness are apt to question Gods truth, as *David* saith, *he shall verily fall one day by the hand of Saul*; and to construe Gods delays absolute denials; or if they dare not charge his Truth, yet they begin upon his deferring to doubt of his Goodness and Love unto them; God hath forgotten to be gracious, and hath shut up his loving kindness in displeasure.

S. Chrysostom
in locum.

Observ. 3.
Patience and
attendance upon
God, is ever well
rewarded.
S. Gregory.

Augustine.

But now in such a case, we must take heed of giving way either to our own corruption, or Satans suggestion, or to joyn in both together, when blessings promised are delayed, to overthrow our faith, to question Gods power, Gods truth, Gods goodness. We must know, that Gods arm is not shortened, and he is Truth; *Heaven and earth shall perish,*

Application

Isai. 20. 16.

Jerem. 49. 19.

Lam. 3. 26.

Psal. 40. 1.

Isai. 49. 23.

Observ. 4.
Straits and ex-
igents should ne-
ver cause our
diffidence.

Basil.

perish, before one jot of his word fail : and he is as good as ever he was, *abundant in goodness and truth*, though in his wisdom he do not satisfie our desires presently. We must know, that as he is a power-ful, and a true, and a good God ; so he is a wise God, and he knows best what makes most for his glory and our good. There is nothing left us, but to pray, and believe, and wait ; and *he that believes will not make haste*, Isai. 20. It becomes not us to appoint God the time, or the means, or the manner of his performing : it was one of the great sins of the Israelites ; *הִרְשֵׁנוּ יְהוָה*, they limited the Almighty ; and this is one way of limiting him, to set him a time : now saith God, *Who will appoint me my time ?* Jer. 49. It becomes us, I say, to wait, not force the Lord : and, *wait patiently for him*, saith David, Psal. 37. 7 : and, *Lam. 3. It is a good thing that a man should hope, and quietly wait for the salvation of the Lord*. That speech of *Jehoram* was fitter for an Atheist than an Israelite ; *Why should I now wait for the Lord any longer ?* 2 King. 6. 33. Gods people have been wont to speak in another manner : *I waited patiently for the Lord*, Psal. 40 ; and *Job saith, Though God kill him, yet he will trust in him*, Job 13. 15. And certainly there is nothing lost in the close, by waiting upon God ; the seed of *Jacob* shall not seek him in vain, Isai. 45. *They shall not be ashamed that wait for me*, Isai. 49. *Though the vision tarry* (saith *Habakkuk*, Chap. 2. vers. 3.) *wait for it, for it will surely come*. He who cannot lye hath promised it, and the end will certainly be consolation.

A second Reason of these words is (saith another) because God would shew, that whensoever *Abraham* and *Sarah* should have that seed which was promised, it should be *ex gratia, non ex natura* ; nay, it should be, not natural, but miraculous ; for she was now seventy five, and *Abraham* was eighty five, & yet it was longer deferred : when therefore it shall be effected, it shall be Gods miraculous power.

God often defers, and suffers things to come to an exigent ;

Insomuch that they be, saith *S. Chrysost.* *καὶ ἀνθρωπίνω ἀπονηθῆναι ἀδύνατα*, impossible, according to humane reason and discourse, that he may manifest his own divine power, when nature is nonplus'd. This we see in the three children, who were bound and cast into the midst of a fiery furnace seven times heated : he could have freed them before, but he would make way for a miracle : They shall walk in the midst of the fire as in a cool arbor, saith *Saint Basil*, and when they come out, not so much as the smell of fire shall be found upon them. So in *Daniel*, he suffers him to be cast into the lions den, that he may work a miracle in preserving him among those fierce companions, who, as is said, were kept hungry, that they might be more greedy of their prey. And so he suffers *Jenah* to be cast into the sea, and to be in the belly of the whale three days, for the manifestation of his miraculous power. And our blessed Lord oh purpose did defer that turning

turning the water into wine till all the wine was spent, that he might do a miracle, and manifest his glory, as it is *John 2. 11*. And so he deferred on purpose to come to *Bethany* till *Lazarus* was dead and buried, and had lain so many days in the grave, the end was, the glory of God, and that the Son of God might be glorified thereby, *John 11. 4*. And so he did not deliver *Paul* and his company till all hope that they should be saved was taken away, *Acts 27. 20*.

Joh. 2. 11.

Joh. 11. 4.

And as God doth it, thus for the manifestation of his power, so for the increase of mens thankfulness: for when they reflect upon their former condition and estate wherein they were, that it was hopeless, and that all natural means were unavailable, and that then God came to their rescue; that must needs oblige them the more unto him, and make them acknowledge him the sole Benefactor, and their soul the Altar, erected *Fori liberatori*, to their Almighty Deliverer. When *David* considers how God did bring him out of the pit, out of that horrible pit, in the bottom whereof he stuck in deep mire and clay, he cannot but break out into the praises of God.

Now for the Use of this.

Whensoever things grow to an extremity; when we see matters in a Kingdom come to a shrewd pinch; and in our own particular, if we finde things come neer an extremity, and that in the judgement of man there is no outlet to be hoped for: yet let us not throw away the staff of our confidence; God is All-sufficient, he comes in at a dead lift, and he is able to turn things in a moment, and to give us days of rejoycing for our long days of mourning. And if it shall please God to bring things thus to pass, let us be sure to reflect upon our selves the duty of thankfulness; and if his favour have been in a fire, let not our thankfulness be in a frost: we may learn both these from *Abraham*, in that passage of sacrificing his son; he went to the place appointed, he made ready the wood, he bound his son, he laid him upon the pile, and he was now fetching the blow: here was an hard exigent: What supported him in this, even to the last? His faith in Gods power, that he was able to raise him from the dead, and to restore him again unto him, *Heb. 11*. And when God stayed his hand, and is satisfied with what he had done (for, *Affectum requisivit, actum negavit*, saith my Author: God required the affection, but refused the Action;) because *Isaac* is spared, a ram shall be offered; and he will give a name to the place, that shall be a memorial to all ages, of Gods mercy, and his thankfulness, *Gen. 22*.

Application

Heb. 11. 19.

Gen. 22. 13, 14

A third Reason may be given, why this is remembred, that *Sarah* was so long before she bare a childe to *Abraham*; hereby God did provide for the honour of *Abraham*: for usually the great works that God works in the behalf of his servants, raise their rate in the world, and makes them more esteemed and reverenced, as the favourites of the Almighty. When the world shall take knowledge that God gave him a son at so great years, this will raise him in their

Observ. 5.
Faithful expectation heighteneth the blessing and honour of such waiters.

opinion

Joh. 2.

Esth. 8. 10.

Dan. 3. 26.

Luke 23. 47.

Justin Martyr.
Apol. 20.

Application

opinion; and they will conceive him to be no ordinary man, that hath such an extraordinary favour shewn him, that God is even pleased to work a miracle for him. When the Nations about take knowledge of those many successions of judgements that God plagued Egypt withal for oppressing his people, and of the strange way he made them thorow the sea, and drowned their enemies; *Rahab* tells the spies, *Josh. 2, their heart did melt, and they were afraid of them, and there was no courage left in them to oppose them*: they thought them beloved of God, and therefore not to be medled withal. When the Persians saw what God had done for the Jews, how he had secured them, and brought their greatest adversaries to execution, it is said, *Esth. 8, Many of them became Jews; for the fear of the Jews fell upon them*. When God had shewed that wonderful work in the preservation of *Shadrach, Meshach and Abednego*, in the sight of *Nebuchadnezzar* and all his Princes; it so affected *Nebuchadnezzar*, that he doth not onely call them *the servants of the high God*, Dan. 3; but he promotes them in the Province of *Babylon*. *David* (*Psal. 84. 17.*) desires God to shew a token of his goodness towards him, *that they which hate him may be ashamed*, that they may change that flat and base account they had of him, and might take knowledge that the Lord was his God. And so (*Psal. 90. 16.*) *Moses* prays, *Let thy works be seen towards thy servants, and thy glory upon their children*, that others might take knowledge of it, and might confess they were beloved of God. When God was pleased to work those great works at *Christ's* passion, the shaking of the earth, and darkening of the sun, the Centurion feared greatly; and said, *Truly this was the Son of God*, *Matth. 27. 52.* and, *Luke 23. 47, Certainly he was a righteous man*: and in the next verse, *Others also smote their breasts, and returned*; they went away with another minde then they came, and had a better conceit of *Christ* then before. When God was pleased, upon the prayer of that Christian Legion in the Army of *Aurelius*, to give rain, and to discomfite the enemy by thunder and lightning; the Emperour, that thought courly of them before, now hath a worthy opinion of them, and sends to the Senate at *Rome*, (as you shall finde his Letter in *Justin Martyr, 20 Apol.*) relating what was done; and charging that none should be injurious to Christians; for they might be a great safeguard and protection to the State.

For the Use of this.

When we shall observe men truly to be good, and make conscience of their ways, and that God is pleased in some special manner to bless them, and to do something for them out of the common road; let us take such knowledge of it, as that we reverence them the more, and have the higher estimation of them, yea, even seek their favour, as they who are like *Samuel* to prevail with God for us. When the people saw what power *Samuel* had with God, they intreat his prayers. In the Courts of Princes, those whom they are pleased

pleased to grace most, are soonest sought unto, to be solicitors and intercessors for others. And so *Pharaoh* sought to *Moses* and *Aaron*, when he saw what they were enabled to do. And so the *Israelites* sought to *Moses*, and relied much upon his mediation. And so much for the former clause. We come now to the second, which speaks of the instrument which *Sarah* is purposed to use, to help this defect of her in child-bearing, by a certain party that belonged unto her, who is described.

1. From her condition, *an handmaid*.

2. Her country, *an Egyptian*.

3. Her name, *Hagar*.

First, for her condition, *an handmaid*. The Hebrew word is *amsu*, and the 70 render it *masseu*, *famula*, a maid-servant or handmaid. In all times ever since the fall, there have been Masters and Servants, Mistresses and Maids. *Abraham* had his servant *Elixezer*, and *Sarah* her handmaid *Hagar*. In the fourth Commandment, Masters are enjoined to teach that their servants keep the Sabbath. The Angel in this Chapter wiseth *Hagar* to humble her self under her Mistress hand. In the New Testament, servants are commanded to obey their masters; and masters are charged to do that which is equal to their servants, *Eph. 6. Col. 3*. The dearest Saints of God in all ages, have been, some in the place of masters; some of servants. Many Parables doth Christ teach, from the power that masters have over their servants, and the subjection that servants yield to their masters. Lastly, many promises hath God made both to masters and servants, that conscionably perform the duties of their place; and many threatenings are found against such as are negligent therein: so that the relation certainly, cannot justly be questioned.

The Anabaptists will have no difference between masters and servants; all are a like, say they: and some of their reasons, for this unreasonable opinion, are these.

1 *Ob.* First, masters are either Infidels, or Christians; and so servants: if masters be infidels, and servants Christians; how unfit that Christians should be servants to infidels? and if both be christians, they are brethren, and brethren are equal.

Sol. But we answer, rule and subjection, are things of civil policy; and serve to the outward preservation of Church and Commonwealth, and family, in the world; but faith and piety, and such graces, are inward matters of the soul, tending to the better life: these being thus different, one that is excellent in the one, may be inferior in the other: though there be an equality, in regard of spirituall things; there may be a disparity, in civil and temporall matters.

2 *Object.* It is against nature for one to be servant to another; it is faith Saint *Augustine*, *non ex natura, sed ex culpa*.

Observ. 6.
The antiquity and lawfulness of domestical relations, Civil relations lawful.

The Anabaptist Objections.

Object. 1.

Sol.

Object. 2.
Augustine

Sol.

C

Sol.

Sol. admit, that in innocency there should have been no such subjection, as now there is; yet it is not now against that order and course, wherein God hath now settled man. God hath turned many punishments of sinne, into bounden duties; as the subjection of the wife to the husband, and a mans eating bread in the sweat of his browes.

Object. 3.
& Sol.

3 Object. It is the prerogative of Christians, to be all one, Gal. 3. 28. Sol. It is true, and so they are as members of Christ, which is a spirituall body; but not as they are members of a politique body, a politique inequality, nor against a spirituall equality.

Object. 4.

4 Object. Subjection is against the liberty which Christ hath purchased for us.

& Sol.

Sol. I Answer, it is not, for that liberty is from that curse and rigour of the morall Law; and from the judicall part of the law, from sin and Satan, and hell and damnation: But not from such degrees which God hath established between man and man, for the good of mankind; And therefore we shall finde the Apostles pressing upon christian servants, subjection; and an honouring of the Gospell, by subjection: And Saint Cyprian will tell us that, *servi cum crediderint, plus dominis carnalibus servire debent*: Believing servants ought to do the better service.

Object. 5.
1 Cor. 2. 3.
& Sol.

5 Object. Lastly, they say, we are expressly forbidden, to be the servants of men: 1 Cor. 2. 3.

Chrysostom

Sol. To be a servant, there, is not simply to be in subjection to an other, but τὰς ἐπιθυμίαις δουλεύειν; so to serve the will and pleasure of man, as that we are willing to serve and please him, in any thing; though offensive to God; as Saint Chrysostome shews fully, upon that place. Such indeed are Ἀνθρωποφίσκοι, men-pleasers, and the servants of men.

Applicat.

Well then for the Use:

Let those that be in the condition of servants, serve their masters honestly, and faithfully: Let them do what they do, for conscience sake; looking higher then their earthly master, even to him to whom they must be accountable for their service; such an one will be as faithfull at *Lygorn*, as at *London*; as well when his masters back is turned, as when his eye is upon him; he will fear his master in his heart; he will seek the good of his master; he will be ruled by him; he will hearken to his instructions; he will be faithfull in his business, in his secrets; he will cover his infirmities. It is rare, I confess, to finde such current conscientious ones; who have such, let them respect them, and be kinde unto them; for certainly they have a great treasure.

Gen. 12. 16.

Secondly, For her country, she was an Egyptian. That conceit which one of the Rabbins hath, that she was Pharaohs daughter: though *Lyra* incline unto it, hath no reason for it; and therefore is rejected by *Paulus burgensis* she was an Egyptian maide: and it is like, one of those whom Pharaoh is said to have given unto Sarah: Gen. 12. 16.

Now

Now in that she came into Canaan with *Sarah*, it is like, as *Philo* the Jew saith, that she was converted by being with *Abraham* and *Sarah* while they stayed in *Egypt*; and so might come along with them, when they came for *Canaan*; How attractive, and what a loadstone Religion is, I have shewed you heretofore: many of the *Egyptians* went from their own country, with the *Israelites*: *Exod. 12.* And we see how *Ruth* was wrought upon by the conversation of *Naomi*, that she comes with her into the Land of *Judah*. The *Apostle* wisheth Christians to walk wisely in regard of those that were without. And Saint *Peter* wisheth them to whom he writes, to have their conversation honest amongst the Heathen, that they might be brought to glorifie God: And he makes it possible for the believing wife, to convert the unbelieving husband, by her conversation. Saint *Alban* was converted by observing the pious courage of a christian souldier. And *Iustin Martyr* tells how the godly conversation of Christians wrought upon him.

And for the Use:

It should teach us, that when we come into strange places, or into strange countries, amongst such as be prophane, or heathenish, we be carefull of our waies; for certainly there is great power in this, to doe good upon them; Words will not doe so much, as godly and pious actions; which are *Ἀναντίστοιχοι συλλογισμοί*, saith *Chrysostom*, unanswerable Syllogismes: on the other side if our course be lewd, how do we dishonour God; and cause the name of God to be blasphemed in *Gath*; and in the streets of *Ascalon*; and set men further off from their conversion! For how should they like that way that is attended with so bad actions? If it be true, the power of it will be seen in mens conversation.

Secondly, *Musculus* notes an other thing, that it was a great providence of God, that *Sarah* should bring the *Egyptian* maide along with her into *Canaan*; that as oft as she looked upon her, she might remember the great danger she was in in *Pharaohs* Court; and how miraculously her chastity was secured; and so might be stirred up to a daily thankfulness, for such a great mercy: and the same Author makes the use of it; that we should observe the passages of Gods providence towards us; remember them; be thankfull for them; for he doth his works so, that they ought to be had in continuall remembrance; our memories are fraile and leaky; they do *απαρτίζονται*; they do, as the *Apostle* speaks, run out like sieves; some blessings are so great, as that, *magnitudo non sinit excidere*, (saith *Seneca*;) that their greatness permits not a slip from us; yet we make a shift to forget them; (as the Spanish invasion, and gun-powder treason:) if at all we remember them, we are but slenderly thankfull for them: And therefore no wonder, though God hold his hand, as unwilling to cast his seed into ground that yieldeth him no better increase: increase said I? Nay when he requires

Exod. 12.

Observ. 7.
Religion is the
most attractive,
loadstone.

Application

Observ. 8.
Gods Provid-
ence is ever
strictly and
gratiously to be
observed.

but thankfulnes; and yet he cannot have this interest: And therefore no wonder though he take away the principall; but of this heretofore.

1 Chron. 5. 10.
Psal. 39. 12.

Observ. 9.
& Applicat.

For the last thing, her name, in Greek *Ἀγάρ*; In the Arabian tongue, a fugitive or relapsed stranger, from *גר נור*. It may be, from her were her posterity called *Hagarens*, or *Hagarites*, 1 Chron. 5. Where the Greek translates them *παροδῖους*, strangers. For the Allegory which Saint Paul makes of *Agar*, which he makes Mount *Sinai*, Gal. 4. we shall speak of it afterwards: In the meane time, let us take heed of grieving the Spirit of God; for mentioning those circumstances; it is not in vain: They that deale in gold (saith a Greek Father,) will not neglect *μικρὰ ψήματα*, the least fyllings; and the least syllable in Gods word, is sacred: he that thinks or saith otherwise, is profane and Atheisticall.

Preached, May 5. 1641.

THE





THE SECOND SERMON.

GEN. 16. 2.

And Sarah said unto Abraham, Behold now the Lord hath restrained me from bearing, &c.



The last day (dividing this Chapter) we told you that in the three first verses was set down the Marriage of Abraham with Hagar; and herein we observed four things.

1. The occasion of it, in the first verse.
2. The causes of it, in the second verse.
3. The knitting of the knot, in the third verse.
4. Together with the fourth thing, The circumstance of time, when this was done.

We have spoken of the Occasion; now we come to the Causes of the Marriage; and they be four, set down in this second verse.

First, *Sarahs barrenness.*

Secondly, her advice to Abraham, to go in to Hagar her maid.

Thirdly, her hope to have a childe by her.

And fourthly, Abrahams approbation of this counsel.

For the first of these: *And Sarah said, The Lord hath restrained me from bearing*: it is in the Hebrew, *יְהוָה עָרַנִי*, *hath shut me*; for *עָרַן* is *clausit*, *He hath shut up*: And so the 70 render it here, *συνέκραυσεν με*, from *κράω*, which is *claudio*, to shut: thence *κλεῖς* and *κλειδός* for a key; and is used to shut up a place. Our Saviour bids a man, when he will pray, to enter into his chamber, *καὶ κλεισθῆς τὴν θύραν σου*, that is, shutting the door, then to pray. And 1 John 3. *He that hath this worlds good, and sees his brother in need*, *καὶ ἀποὶ αὐτοῦ ἀγαπήσῃ αὐτὸν ὡς ἑαυτόν*, and shuts up his compassion; or, locks up his bowels from him, *how is the love of God in him?* The phrase of shutting up the womb is used, when it pleaseth God to restrain the woman from bearing of children. Gen. 30. *God had closed up all the wombs of the house of Abimelech.* 1 Sam. 1. 5, it is said of Hannah, that *God had shut up her womb.* Job, in his parodysm, wisheth that the doors of his mothers womb had been shut up, Job 3. and Isai. 46. 9, *daunting to bring forth*, and shutting of the womb, are opposed. It is very well rendered in our Translation, *God hath restrained me from bearing*, *יְהוָה עָרַנִי מִלְדוֹת*. And in this speech of hers,

Saint

The Introdu-
tion.

The four parts.

The first.

1 Joh. 3. 17.

Gen. 30. 19.
1 Sam. 1. 5.

Job 3. 10.
Isai. 46. 9.

Chrysostome.

Saint Chrysostome would have us observe πῶς τὸ ῥήματος κειμένου; that is, How emphatical the word is.

Observ. I.
Of Fruitfulness
and Barrenness
God onely keeps
the keys.
God onely shuts
and opens the
womb.

She maketh her want of children to be Gods work: (God hath restrained me :) and seems to say to Abraham, saith that Father, *καὶ ἐν τῇ οἰκίᾳ κλειόμεν, καὶ ἀνοίγομεν: ὅταν καὶ ὁ θεὸς τῆς φύσεως ἐπαίξεται*; that is, As we use to shut and open our houses; so God, that great Master of Nature, doth by the wombs of women, locks them or opens them, restrains them from bearing, or gives them the ability to bring forth children: and certainly it is his work to afford and ordain children: as he shut up the wombs in Abimelechs family, and the womb of Hannah; so he is said to have opened the womb of Leah, Gen. 29, and of Rachel, Gen. 30.

Gen. 29. 31.
and 30. 32.

The Hebrews speak of four keys that God keeps in his own power, and gives them not (as they say) to any Angels, no not to the Seraphims.

The first is the key of Rain, of which it is spoken, Deut. 28. 12, The Lord shall open unto thee his good treasure, the heavens to give the rain unto thy land in due season.

Psal. 104. 28.

The second is the key of Food, of which it is spoken, Psal. 104, Thou openest thy hand, and they are filled.

Ezek. 37. 12.

The third is the key of the Grave, of which Ezek. 37, Behold, O my people, I will open your graves, and cause you to come up out of your graves.

The fourth is the key of the Womb, (as you have heard before :) God remembered Rachel, and opened her womb, Gen. 30.

Acts 16. 14.

Some have added to these four keys, the key of the Heart: for it is said, God opened the heart of Lydia, that she attended to Pauls preaching, Acts 16. 14. But this is not one of the Hebrews keys, they mention onely the four former. And for the last, which is the key of the Womb, certainly it is in Gods own keeping. Children are the inheritance of the Lord, and the fruit of the womb is his reward, Psal. 127.

Psal. 127. 3.

Now for the Use of this:

Application

First, it may teach man and wife, in the want of children, not to murmur against each other, and to challenge each other of insufficiency; for it is God that restrains the fruitfulness of the womb: and we see that those that are in their youth and strength, and most likely in the judgement of flesh and blood, want issue; and why so? Because God keeps this key. The Philosopher said, *Sol & homo generant hominem*; The sun and man beget a man: but he looked not high enough; for children are the gift of God, as Jacob tells his brother Esau, These are the children which God hath graciously given thy servant, Gen. 33.

Gen. 33.

Who takes not knowledge of the complaints and repinings that are between married couples in this kinde? Which are certainly unreasonable and unjust; because they challenge each other for that which is not in their own power. We see how passionate Rachel is, and how she seems to cast the fault upon her husband, she saith unto him,

him, Gen. 30. *Give me children, or else I die.* But he answers her very wisely and fully, with a just acrimony and sharpness: *His anger was kindled against her, and he said, Am I in Gods stead, who hath withheld from thee the fruit of the womb?* And so sometimes the husband is ill conceived of the wife: and those unkinde murmurings Satan takes such advantage of, that he puts them on to drink of stollen waters, and to try elsewhere, that they may be satisfied in their own sufficiency; which is a fearful precipice, to sin against God, and against their own bodies, and against the Marriage-bed, onely to give themselves satisfaction.

Gen. 30. 1.

A just Repre-
bension of several
offenders.

Away then with querulous complaints against each other; and if it hath pleased God to restrain children, let them not upbraid each other, but love each other the more tenderly, and by mutual comfort ease the common grievance. S. Chrysostom observes of Sarah here, She did not lay any fault upon her husband, nor did he upon her: *ἡ δὲ Σαράν καὶ οὐκ ἐτίμη τὸν ἀνδρα*; He upbraided her not with her barrenness; but she honoured him, and he lovingly respected her. And the like we shall see in Elkanah, who gave unto his wife Hannah a worthy portion, for he loved her; but the Lord had shut up her womb, and her adversary provoked her, to make her fret: He considered that she was barren, and that she was vexed for it by her colleague, and therefore he is the more kinde unto her; and when she weeps from day to day, and refuseth her meat, he speaks kindly unto her, *Why art thou grieved? am not I better to thee than ten sons?* Here was a loving husband indeed, 1 Sam. 1.

S. Chrysostom
in locum.

1 Sam. 1.

Secondly, it may also stay that proud spirit of insultation that is in many, who are apt, not onely to lift up themselves above others, but to reproach them, if they have children, and the others barren. Why, do they consider that it is God that restrains women from bearing of children; and dare they reproach them for that which is not in the power of their redress? This was Peninnahs fault in regard of Hannah; she had children, and Hannah had none, therefore she insulted over her, and vexed her. Such hath been the corruption of peoples mindes in all times, that barrenness hath been accounted a reproach; therefore Rachel said, when she had conceived and born a son, that God had taken away her reproach, Gen 30. And Elizabeth the mother of the Baptist, saith (having conceived, Luke 1.) *Thus hath the Lord dealt with me, in the days wherein he looked on me, to take away my reproach among men.* But certainly it is an unjust reproach, nay it is irreligious; for it doth imply a denial, at least a questioning, of that power and soveraignty that God hath over the conception and bearing of children.

Gen. 30. 23.
Luke 1. 25.

Thirdly, if God restrain from bearing, it will not justify those that do what is in them to restrain themselves from bearing of children: Some base ones, that they may more freely give themselves to their lust, use means that they may not conceive: others that be in the married estate, do it for fear of the pains and terrour of child-birth:

Levit. 20. 20.

Hosea 9. 14.

Gen. 1. 2.
and 25. 21.

Luke 1. 13.

Gen. 4. 3.

Judges 13.

Timothy

Chrysostome.

birth : and others, by their ungodly and sinful courses, make God keep from them this blessing. God threatens the incestuous copulation with want of children : *They shall die childless : Fustum est* (saith one) *ut steriles emundo*, that they should go barren out of the world : And so Michal, for her mocking of her husband, *had no childe till the day of her death*. And even those that having conceived by their wanton hoytings, or needles watchings, or Epicurean feeding, prevent themselves of bringing forth in due time, they draw that upon them, which God threatens as a judgement, (*Hos. 9.*) *a miscarrying womb*.

Fourthly, If it be God that restrains the bearing of children, then they that want them know to what fountain to come to draw this blessing ; even unto God. To him did Abraham address himself, *Gen. 15. 2.* And to him did Isaac pray, when his wife was barren. *Gen. 25.* And to him did Hannah seek, and pour out her soul, *1 Sam. 1. 10.* And to him did Zachary and Elizabeth sue, *Luk. 1. 13.* Let people be as passionate and tumultuous as they will, as we see in Rachel, yet they can have no childe, till God open the wombe ; (they must pray to God :) And again it teacheth them who have received the blessing, to whom to be thankfull : let them not look upon their own bodies, but look up to Heaven, from whence every good comes, and say, as you heard Jacob before, these are the children which God hath given me ; and as his wife Leah, who gives names to her children, that carry the acknowledgment of Gods gift unto her, as Eve did, who having a Son, said, *I have gotten a man from the Lord, Gen. 4.* And let me add, that as parents acknowledg with all thankfulness the gift, so let them use their children as Gods gift, and to the honour of the Doner. The parents of Sampson were glad they should have a childe, but withall they desired, that the Angell may come again to inform them, what they shall doe to the childe, when it shall be born ; that nothing may be defective on their part, to make him an instrument of Gods glory, *Judg. 1.* And we see that as Hannah is glad of her son, and in the name she gives him, acknowledgeth Gods gift, *Samuel* ; so she dedicates him to the service of God. Let your care be whom God blesteth with children, to give them to the Lord, vow them to his service ; and when they be capable, inlay them with the rudiments of Religion, that they may even suck it in with their milke ; (as it is said of Saint Basil,) that they may be acquainted with it, as Timothy was with the Scripture, even from a childe, and set them too a good example for this *ἁγιος πατριάρχης*, as the Greek Father speaks ; this domesticall pattern of goodness is very prevalent.

Thirdly, Follow them with your prayers ; by this means they shall be *semen sanctum*, i.e. an holy seed ; your sons shall be holy plants, and your daughters as the polished corners of the temple.

Lastly, Not to stay too long upon this point, not onely in regard of

of children, but in the want of other blessings, that we stand in need of, and doe desire; we should observe the restraining hand of God. If we have not the latitude of health that we would have, we must acknowledge it to be Gods doing; if we have not the proportion of estate that will serve to maintain our charge, we must make account it is the Lords dispensation; if we want the inward comfort that our souls long for, we must know that it is God that restrains it, and hath put our sun behinde a cloud: So in regard of the publique; if we have not fruitful seasons, if we lack the first and latter rain, if the times be more cloudy and fuller of distraction, if the Gospell hath not so free a passage, we must see Gods work in all these things; *There is no evil in a City, which the Lord hath not done*, (as the Prophet speaks:) he enlargeth or restraineth himself, as he pleaseth: If we could thus look up to him and his hand, we could not stick in second causes, which begets murmuring and meditation of revenge; we would seek to him, and till he answer us, wait with patience.

We now come to the second cause of the marriage of *Abraham* and *Hagar*; and that is *Sarabs* request to her husband, to goe in to her maide; the connexion of which with the former, *Saint Chrysostome* makes to be such, that he may free *Sarah* from all blame; that he notes *εὐνοίας ὄντος*, the sweet disposition of *Sarah*, and makes her speak unto her husband in this manner. *με ἄγον κατ' ἐσθλὴν τῆς φύσεως* *Inimicus*; Though the God of nature hath made me childless, it is not meet that thou should'st be deprived of the hope of issue, seeing God hath made thee the promise of comfort, being my dear and loving husband; thou hast born patiently my sterility all this time; and now I propound thee a course, that is likely to make thee a father, though not by me; and the childe shall be as dear to me, as if of my own body, because that it will make for thy comfort: Thus was she willing, saith that Father, *δεῖξαι πρὸς τὸν ἀγαθὸν τὴν φιλανθρωπίαν*, to manifest her great affection to her husband. Now thus in the face of it, (though, as afterward we shall shew, God willing, there was weakness and sin in it) in the face of it (I say,) it carries that true respect, which the wife should have to the husband; to tender his contentment above her own: We shall see that when *Jacob* moveth his wives, for his return to his own country; though they must needs have a great affection to their Country, and their Fathers house; yet seeing it was their husbands pleasure, grounded upon Gods command, they willingly submit to follow him. *Gen. 31. Michal* did well in that, *1 Sam. 19*. That she sought the safety of her husband, though with her own perill; for it was very doubtful how *Saul* her father might deal with her, for this care of her husband; for in the next Chapter, he throweth a speare at *Jonathan* his worthy Son, for speaking in his behalfe; but she knew, the bonds of a wife were stronger then those of a daughter. God laid

Saint Chrysostoms Apologie for Sarabs request.

Observ. 2. Conjugal relations should be mutually affectionate.

Gen. 31. 16. 1 Sam. 19.

Gen. 3. 16.

laid this upon the woman, *Gen. 3.* that her desire should be subject to her husband: she must prefer his will, before her own; and his contentment before her own; and certainly else I see not how she answereth the end of her Creation; which was, *to be a meet help for him.*

Application

Now it were much to be wished that this lesson were taken our: but out of doubt, as it hath been in former times, so there is still a great defect this way. The love that *Lot's* wife bare to *Sodom*, was a great means of delaying of her husbands coming out of that place; she sought her own contentment, rather than his, or her own safety: The reason why *Moses* forbore the circumcising of his second child, was the offence that his wife took at the circumcising of the first; no question he had acquainted her with the danger of the omission! but what cares she so she may content her self, to expose him to a judgment! And are there not too many so affected in these times, that care not, so they have their content, though it be to their husbands prejudice: They must dwell where they have a minde, not where he desireth: they must have these and these cloathes, and these and these Jewels, though oftentimes these be the sick feathers of a declining estate; that they are plumed withal: many a wife makes the husband in the latter end, sit down and complain in the words of *Adam*; *mulier quam dedisti*, the woman whom thou gavest me, hath deceived me. Let the husband be sick, they will be of those that shall do least about him; they will not break their rest and sleep, to attend him: Let the husband stay at home, mourning for want of his society and assistance, while they take their vagaries, and please themselves in their recreations: this is not to be a daughter of *Sarah*, and to do as she did, who is said to have obeyed him, and called him *Lord*, and in all things studied his contentment, and was most earnest to do that which she thought might most comfort him. Thus far have we followed *S. Chrysostome*.

Observ. 3.
Defects of any
kinde may not be
supplied unlaw-
fully.

1 Sam. 27.

But by the leave of so great a Father, whatsoever intention she had to content her husband, she makes a very bad inference from the former words; Because God had restrained her from bearing, therefore *Abraham* must go in to her maid. If God do not answer our expectation, must we go use indirect means to supply our wants? God forbid. Shall a man, because he lacketh a wife, go and steal one? Because his wife bears him no children, shall he get them on others? Because a man wants money, shall he purloin, or use unjust courses? Because he wants honour, shall he contrive himself into it by lying, and flattering, and base supplantation? The want of things discontenteth people; and then, forsooth, because God restraineth his hand, they will furnish themselves. Because *David* is still pursued by *Saul*, and that God doth not put an end to his troubles, shall he throw himself amongst the *Philistims*? 1 Sam. 27: that was a tempting of God, and a discontentment with his estate; and if God had not been the

the more merciful, it had been the next means of his confusion. Because *Saul* is not answered of the Lord, 1 Sam. 28, *neither by dreams, nor by Urim, nor by prophesie*; shall he seek out for a woman that hath a familiar spirit, and enquire of her?

For the Use of it:

Let us take heed of this: If we suffer want in our estate, let us not use unlawful means to better it: As *Abraham* would not be enriched by the King of *Sodom*, so much as a shoe-tatchet; so let us scorn to be beholding to the ways of fraud, for increasing our means. There is no comparison between *πενία* and *ναξία*, (saith *Pelusiota*;) between Poverty and Impiety: better be poor to a Proverb, as *Job* was, then that it should be said, Satan hath made us rich. Want we meat, (though, I confess, that is a great exigent) yet let us not steal, to satisfy hunger. Our Lord, though he was an hungred, would not hearken to Satan, to make bread of stones; neither would he fall down and worship him, to gain the whole world. Have we lost our goods, or are we in great want of health? Shall we run to Wizards and Wise-men, (as they falsely call them) to be helped? or use Spirits and Incantations? Oh no! This is to cast out the devil by *Beelzebub*; when God hath wounded us, to make Satan our physician. Are we in terror of conscience, and shall we betake our selves to drinking, and swilling, and unlawful kindes of sports? Will this help us? Is this the harp that will conjure that ill spirit? Will not this be bitterness in the conclusion? Will not this be as cold water taken in the height of a hot Fever, which maketh the broyling drought, after a while, the greater?

Why, (but will some say) what would you have us do, when comfort and ease bloweth from no corner?

I answer, Be dumb before the shearers, and still wait upon God, and remember that power and sovereignty that he hath over us; how all things that he giveth us, he giveth them, and taketh them from us: and taking but his own, must he lose a friend of us?

Secondly, It may be God keepeth us under the hatches, for our future good, and to do us good in the later end, (as *Moses* saith.)

Thirdly, Let us know, that all the means that we can use, without God, may soon prove unavailable; nay not onely so, but pernicious; & both increase our sin & condemnation. I say, finally, let us use no unlawful means, but wait the issue that he will give to our temptation.

Again, observe here how quick ones wit is, to the invention of that which is evil. *Sarah* hath in a readiness, that if God fail her, she knoweth presently what to do: *οὐκ ἔστιν ἄλλο τι ἢ μοιχεύειν*, (saith *Gregory Nazianzen*;) evil is ever at hand; it requireth no long study; (nay in this case can act *ex tempore*;) So *Lots* daughters, being alone with him in the cave, they have a sudden, but a fearful invention, Gen. 19. to make their father drunk, and to make use of him in that intemperance. *Rachel* hath no children; she hath a present in-

1 Sam. 28.

Application

Pelusiota.

S. Gregory Nazianzen.

Gen. 19.

Gen. 30. 3.

Jer. 4. 22.

Observ. 4.
Evil instruments
are never want-
ing unto evil
actions.

Application

Josh. 24. 15.

vention : she saith to her husband, *Behold my maid Bilhah, go in to her,* Gen. 30. When the steward is like to be discharged, *Luke 16. 4,* his wit quickly serveth him what to do, that when he shall be cast out, he may finde favour among the debtors. Were we as nimble at that which is good, how happie a thing were it ! But there we are dullards, and to seek, and our wit serveth us not to light upon it : It is true of us, which the Prophet speaks, *Jerem. 4. They are wise to do evil, but to do good they have no knowledge.*

Why, (but may some man say) why doth she propound this, that he should *go in to the maid* ? How did she know but the maid might deny such a service as this was ?

It may be thought that she was perswaded of her servants obedience in this kinde; and she might presume upon that command that she had over her, being her servant.

Instruments shall not be wanting, if evil acts be to be done.

I confess it is a gross abuse of that dominion that God hath given to masters and mistresses over servants, to engage them into sin, and make them serve them in base ways; to make them panders or bauds to their lust; to make them oppressors of their tenants; to make them lye, and swear, and forswear, in their behalf; to make them executioners of their unjust revenge. And it is no less fearful on the other side, when servants lose all sense of conscience towards God, to shew their obedience toward their masters: for they are tied onely to obey *in Domino, in the Lord*; so to serve their *earthly masters*, as they may answer it to their *Master in heaven*.

And therefore for the Application :

Let them look to it; let them obey no further then Gods Word will license them. *Pharaoh* is full in his charge to the midwives; but they obey him not. *Saul* biddeth his guard fall upon the Priests that wore the linen Ephod; but they do it not: it is true, that *Doeg* did it; and *Absalons* servants slay *Amnon*, because their master bids them. But that great Tribunal, before which these facts must be answered, will not admit of this plea, *I did as I was commanded*. I told you the last day, the Apostle flatly prohibiteth being *servants unto men*; that is, serving them in sinful courses, and being subservient unto them in their lusts. Art thou a Governour? Do not require any thing of thy servant that is unlawful: for thou drawest a great sin upon thy score, and a wo upon thine head, because by thee the offence cometh. Art thou a servant, and an unlawful thing is enjoined thee? Remember *Saint Peters* rule; *It is more fit to obey God than man*: Thy master cannot secure himself from vengeance, and how can he help thee? And do not tell me, If thou wilt not do it, another will: thou oughtest to be most solicitous for thine own soul: Be of the minde of that holy man, *Let others chuse what God they will serve*, but thou wilt *serve the Lord thy God*.

Further: There is an Expositor upon my Text, that observeth the modesty

modesty of the phrase here used; Go in unto my maid. I will go in unto my wife, saith Samson, Judg. 15. and David is said to have gone in unto Bathsheba. And so, Isai. 8. He went unto the Prophets, and she conceived. Amos 2. A man and his father go in unto the same maid. It is said, Adam knew Eve, Gen. 4. So when the Spirit speaks of the privie and unseemly part, it calleth it our nakedness, Gen. 9. 22. and the flesh, Gen. 17. 13. and our shame, Isai 47. 3. And speaking of the necessary evacuation of the body, he calleth it a sitting down, and a covering of the feet, Judg. 3. 24. and so 1 Sam. 24. 3. The Spirit of God is a pure Spirit, and cannot endure filthiness. On the other side, Satan is called the unclean spirit, Matth. 12. 43. that delighteth in filthiness: and as the serpent feeds upon the dust, so Satan doth feed, (saith Clemens;) He feedeth upon obscenity and corruption.

Judg 1. 1.
Isai. 8. 3.
Amos 2. 7.
Deut. 23. 13.

Now for the Use of this:

How should it teach us to abhor all filthiness! yea, that it should not be once named among us, as becometh Saints, Eph. 5. as he which hath called us is holy; so should we be holy in all manner of conversation, 1 Pet. 1. 15. Our thoughts should be clean. I made a covenant with mine eyes; why then should I look upon a maid? Job 6. 31. Our very speculative and contemplative uncleanness, is the lusting of the heart: the unclean roving thoughts of men, are sins before God.

Eph. 5. 3.

2. Our looks and aspects should be free from filthiness: for the Apostle speaketh of eyes full of adultery, 2 Pet. 2.

3. Our apparel should be modest. 1 Tim. 2. 9. Let women adorn themselves in modest apparel, with shamefastness and sobriety. And that woman, Prov. 7. 10. is said to have the attire of an harlot.

2 Pet. 2. 14.

4. There should be modesty in our speech. Col. 4. 6. Let your speech be always with grace, seasoned with salt: and, Eph. 4. 29. Let no corrupt communication proceed out of your mouth, but that which is good to edifying, that it may minister grace unto the hearers.

And why?

First, our tongue is our glory, so called more then once by David in the Psalms: and it is that member, above all, that is given us to glorify God withal: and David saith, he will praise God with the best member that he hath.

Secondly, there is great force in broad and unclean speech, to corrupt the heart, and set it on fire with filthy lust. Be not deceived, (saith the Apostle) evil words corrupt good manners, 1 Cor. 15. and therefore they be called *corrupt words*; that is, rotten communication, Eph. 4. 29. because they are apt to corrupt and putrify those that hear them. The Naturalist telleth of one creature that conceiveth by the ear; and for it falleth out, that by the ear wickedness is conceived, and the soul tainted.

1 Cor. 15. 33.

I would this were well remembered: for we may say as Isaiah, we dwell in the midst of a people of unclean lips. People speak most filthily,

so

brother

Mat. 15. 18.

so that they are a burthen to any civil care : and they will call for songs, that are full of nothing but ribaldry ; which is all one , as if they spoke them themselves : and what will they say for themselves ? Though they speak thus, yet they meane no hurt ; their hearts are as good as the best ; but this not possible , *for those things which proceed out of the mouth, come from the heart, and defile the man.* Mat. 15. and Mat. 12. 34. *Out of the abundance of the heart, the mouth speaketh :* Is the fountain sweet, that sendeth forth stinking water ?

Eph. 5. 4.

Secondly, They say they speak but in mirth : but I say, this is a fig-leave too narrow to cover that nakedness ; for cannot man be merry without offending God ? Foolish talking and jesting are not convenient (saith the *Apostle* :) Eph. 5. and is it to be matter of merriment that grieveth the holy Spirit of God ? Eph. 4. 30.

Mat. 12. 36.

Thirdly, say they ; if we speak a little idly and vainly, and do no worse, is is no great matter : No ? when the *Apostle* had spoken of such language : Eph. 5. 6. *Let no man deceive you (saith he,) for such things, among others, commeth the wrath of God upon the children of disobedience.* And what saith our Saviour ? Math. 12. *Of every idle word that man shall speak, &c. Et si de otioso, Quid de pernicioso ?* If every idle word ; how much more every vill one, (according to its severall qualifications) to be accounted for ; at the day of judgment ?

Observ. 5.
The most dangerous
temptations,
are in the nee-
rest correlations.

Deut. 13. 6.

Lastly, to shut up for this time, consider who it is that moveth and adviseth this : and then see, that temptations may lie in those, that are neereest to us. The servant tempteth the master ; as we see in *Peter*, dissuading Christ from his passion : inso much that he saith unto him, *Come behinde me Satan ; thou art an offence unto me :* The master tempteth the servant, and perswadeth him to ill ; as we see in the examples of the last point save one : And in *David*, perswading his servant to fetch him *Bathsheba* : One friend perswadeth an other, and tempteth him to evill : the Lord supposeth, Deut. 13. That a friend, that is as is own soul, may entice to Idolatry. The mother may tempt the daughter, as we see in *Herodias* ; that putteth on her daughter, to ask *John Baptists* head in a platter : And so the daughter the mother ; as it is likewise supposed in that place of *Deuteronomy*. The husband may tempt the wife ; as we see in *Ananias*, that worketh *Sapphira* to tell the same lie he had told. Acts.

Acts. 5.

5. And the wife the husband : who tempted *Adam* to eat the forbidden fruite, but his wife ? who tempted *Solomon* to Idolatry, but his wives ? who provoked *Ahab* to sin so desparately, but his wife *Jezebel* ? who tempted *Job*, to curse God and die ; and upbrayded him with his constancie in his uprightness, but his wife ? who was *relicta in temptationem*, saith Saint *Ambrose* ? when the devil had strip'd him of all, he left him her, to be a snare unto him : The *Historian* telleth of *Agripina* ; that she mingled the poyson for her husband,

husband, in that meat which he loved best; and satan layeth his snares for us, in those persons we affect most, and whom our love will not suffer us to deny any thing. Now for that Use which concerneth the sustainers of such temptations, I shall speak of it; when I come to speak of *Abrahams* yielding to this motion of his wife: in the meane time, this application shall serve: I hat we have our eyes in our heads; as the will man speaks; that we be very vigilant and circumspect, for there may lie a snare where we least suspect danger; and danger may grow from the corner where we least dreamed of it; who would think of any danger from a friend, a child, a father, a mother, a wife that lyeth in the bosome. And yet even these may betray us into sin. There was one was praying unto God, to deliver him from his enemy; an other over-hearing him, did correct him, and bid him pray that he might be delivered from his friends: for his enemies, he might easily beware of them; but they that made semblance of friendship, might soonest do a man a mischief. I think they might be both corrected, and a man fittingly taught to pray to God, to deliver him from himself: for such is a mans corruption, that he is the greatest enemy to himself: and as the spider worketh her web out of her own bowels; so a mans destruction is from himself, (as the Prophet speaks.) If a man had no violent hand to kill him, yet he hath that in his body that will be his bane. So in the soul; if there were no men to tempt him, no Satan to inject evil motions into him; if he were abstracted from men, and should live in a wilderness; yet he should have enough mischief wrought by himself; and should have reason to say with that holy man that had retired himself, that he might be free from temptation; *Omnia reliqui, cor autem non reliqui*; I have left all things, but not my heart, behinde me. This heart of ours is deceitful above all things; it will ever be bubling up in untoward motions: and if we cannot trust our selves, but may be drawn away by our concupiscence; we may justly fear temptation from all others. Certainly we had need walk wisely and circumspectly, and fear wheresoever we are: and blessed is the man that so feareth al-ways: For, *Qui pavet, cavet; & qui cavet, non cadet*: He that feareth, bewareth; and he that is wary, will not fall. Where this fear standeth Sentinel, we are not easily made a prey to our adversaries.

Application

Preached, May 12. 1641.

THE



THE THIRD SERMON.

GEN. 16. 2.

It may be I may obtain children by her. And Abraham hearkned unto the voice of Sarah.



Where come to the third cause of the marriage of *Abraham* and *Hagar*. It was the hope that she might have a childe by her.

Why, (will some say) what was she the better, if *Hagar* were with childe by *Abraham*?

Yes; she being her handmaid, or bond-woman, the childe that she should have, was reckoned as the mistresses. When *Rachel* had no children, she said to her husband, *Gen. 30. Behold my maid Bilhah, go in unto her, and she shall bear upon my knees*: that is, what she shall bring forth, I will educate upon my knees, that I may also have children by her. And so did *Leah*, in the same case, give *Zilpah* her maid to her husband; making account, that the children she should bear, should be hers; she would adopt them for her own.

Now here both *Parens* and *Musculus* do observe, how free *Sarah* was from jealousy: she feared him not, that he should lay siege to the chastity of her maid: for here she offereth her to him. A rare and a strange thing, as *Saint Chrysostom* noteth upon this place, that a wife should τὴν τοῦ πατρὸς καὶ τὴν τοῦ κυρίου αἰσχροῦ τῷ ἀνδρὶ καὶ τῇ παιδίᾳ παραστήσει: That a wife should do thus, and advise her husband thus, and give such liberty of her bed to her maid. Now, though we cannot justify her in this fact; yet we cannot but commend her, with the former expressions, that she was free from jealousy. *Zelotypia* (according to the School-men) *est vehemens motus amantis in rem amatam, ut non patiatur consortium in re amata*: Jealousie is a vehement passion or affection of the minde towards a beloved object, not suffering any rival or co-partnership in the thing affected. Jealousie, in it self simply, is not reprovab: God himself is said to be a *jealous God*, in the second Commandment: and *Saint Paul* saith to the *Corinthians*, *2 Cor. 11. that he was jealous over them with a godly jealousy*. And who can blame him that loveth his wife heartily, if he be fearful of any that would share with him? But the jealousy that is reprovab, is, when husbands or wives, upon light and slight grounds, (nay, oftentimes, upon

Gen. 30. 3.

Observ. I.
Concerning Jealousie; with the causes, and effects, and remedies thereof.

Aquin. 1. 2.
q. 28.

2 Cor. 11. 3.

upon no grounds, but their own conceits and apprehensions; grow suspicious of each other; and so make their condition uncomfortable: for the most ingenious malice could never invent such a torment as this. They that are vexed with this ill spirit, can take no delight in any thing: sometimes they grow mad and desperate; but too often fall upon revenge, and even wound the innocent.

Tully telleth how *Thebe*, the wife of *Alexander Phraasis*, slew her husband, because she suspected him of incontinency. And *Zenares* tells how *Eudoxia*, a worthy woman, and wife to *Theodosius* the younger, having received of the Emperour her husband an apple of an incredible bigness, she gave it to *Paulinus*, a learned man. *Paulinus*, not knowing from whom the Emperess had received it, giveth it, as a rare gift, to the Emperour. Hereupon, the Emperour sendeth for his wife, and asketh her what she had done with the apple. She (because he did so earnestly enquire after it) fearing, that if she had said she had given it away, he would have been displeased, answered, that she had eaten it. He urging her to tell the truth, she swore she had eaten it. Whereupon, the jealous Emperour slew innocent *Paulinus*, and hated his wife: his jealousy was stirred, and he broke out into this unreasonable revenge. This is that which *Solomon* saith, *Prov. 6. 34, 35. Jealousie is the rage of a man; therefore he will not spare in the day of vengeance: he will not regard any ransom, neither will he rest content, though thou givest many gifts.* And some have made Jealousie to be a compound of Love, Fear, and Anger: a man loveth, and therefore he fears partnership; and therefore is enraged, even out of the suspicion of it: if he dare not revenge, he pineth away, and eateth up his heart in a secret discontent.

For the Use of this:

First, let it teach man and wife to take heed of giving way to idle and vagabond phancies and suspicions; not to think, because they are fair, they are like to be false; or to judge an affable and chearful carriage, to be an ensigne of lewdness; or every look cast upon another, to be a broker for lust; or to be in company of such a one, unless they are dishonest: This is rash judgement; nay, this is not judgement, but *vitium*; this is not judgement, but vice, and passion; contrary to true love; that, as the Apostle saith, *hopeth all things, believeth all things*, and is ready to interpret doubtful things to the best: this is to wrong thy yoke-fellow; and Satan purposely casteth in, and fomenteth such suspicions, meely to sowre this sweet condition: and this is to make way for thine own torment: this is not *tollere crucem*, to take up thy cross, when it is laid upon thee; but *creare crucem*, to make a cross, and to lay it upon thy self.

But now in the second place, it should teach man and wife so to walk, as that they give not to each other occasion, whereby this ill spirit may be raised in them: for it cannot be denied, but some are too free and prodigal of themselves in this kinde, sometimes in their

E

speeches,

Pertinem Histories.

Application

Use 2.

speeches, sometimes in their gestures, sometimes in their too frequent conversing with others, and seeming to take delight in their company, that they stir up a suspicion: and because they are conscious to themselves (perhaps) of their own honesty and loyalty, they think they offend not in this. But as *Cæsar* said of a wife, so I say both of man and wife, They must not onely be free from act, but even from the suspicion of evil: and the Apostle wilheth them to abstain from all appearance of evil, which if they do not, they sin against God, sin against their neighbour, in giving him occasion to judge uncharitably, sin against the married estate, by which they are bound to study each others contentment, and not willingly to do the least thing that may distaste each other. *Saint Jerome* bringeth in one saying, *Sufficiat mihi conscientia mea, ego habeo Deum iudicem conscientie*: My conscience cleareth me sufficiently; and I have God the judge of my conscience. But, saith he, *Audi Apostolum discipulum*: Hear what the Apostle saith; *Providetis ut sitis honesti, non solum in the sight of God, but in the sight of men. Conscientia Deo, famus proximo*: Thy conscience lieth open unto God; thy credit to thy neighbour: which contentment if a man and woman shall not keep, as free as they can, from the least fye, they fulfil not Gods commandment.

s. Jerome.

To go on. If I may obtain children by her. Here the Fathers and Expositors do acquit her of lust, and take knowledge of her desire onely to have a childe; and that not onely for the contentment of her husband, but that the world might be made happier for God had promised a blessing to the world in *Abrahams* seed.

August. lib. 16.
de civi Dei

I do easily condescend unto them; that she had no unclean purpose; nay I willingly, with *Saint Augustine*, excuse both her and her husband, in that particular: *Ab uxore causa prolis ancilla marito traditur, à marito causa prolis accipitur, ab utroque non culpa luxus, sed natura fructus requiritur*: For issue sake, the wife here giveth her handmaid; and for the same cause *Abraham* taketh her; by both of them, the fruit of the womb, and not the pleasure, is desired.

But yet to justify her or him in this action, which the Fathers endeavour, I cannot: For,

observ. 2.

Good intentions
can no way justify
bad actions.
Rom. 3.8.

How good soever the intention be, it will not justify a bad action.

We know the peremptory rule of the Apostle, that evil must not be done, that good may come of it, *Rom. 3*. When *Lor* prostituted his daughters, he intended good in it; and that was The preservation of the laws of hospitality, and the security of his guests: but he cannot be justified in it, because the thing which he did, was simply unlawful in it self. I know what is said; that, Of two evils, he did chuse the less: he desired that they should *coire secundum naturam*; (seeing their wicked resolution) that they should keep the course of nature, rather then, *contra*, at once to violate nature and hospitality. But this will not serve the turn: for though in evils that be *per se*, evils

evils of punishment, a man may chuse the less; *ubi homo inermis invenitur*, (saith Saint Gregory;) as, when a man unarmed is surpris'd by his desperate enemy, it is lawful to leap down some opportunity of escape: yet in those which be *culpa*, those evils of sin, neither is to be chosen: And therefore they speak more truly and safely, that make it an infirmity in him, and cast onely this cloke over it, that he did it *animo perturbato*, out of a troubled minde, suddenly, and not being well advis'd. The midwives of *Egypt* could not preserve the males alive, but by inventing some cleanly shift, whereby to delude *Pharaoh*; and therefore they resolve upon a lye. But certainly they did evil, that good might come of it, and therefore worthy of censure. And though it be said, that *God built them houses*, Exod. 1. yet Saint *Augustine* will tell us, *Remunerata est benignitas mentis, non iniquitas mentientis*: that God did there recompence the tenderness of their minde, not the iniquity of their lye. *Saul* pretended a good end, in sparing the fat things of the *Amalekites*, that therewith he might sacrifice to the Lord, 1 Sam. 15. but that would not excuse him; for he flatly transgressed Gods commandment. *Uzzah* intended the safety of Gods Ark; he stretched out his hand, to stay it from falling: but God interpreted this, presumption; and accordingly punished it: for it belonged not to him, so much as to touch the Ark, 2 Sam. 6. Doubtless Saint *Peter* meant no harm, but rather good to Christ, when he took him aside, and dissuaded him from his passion: But we see how sharply Christ rebukes him for it. Certainly no intention, not of the best end, and the greatest good, will bear a man out in the doing of that which is simply evil.

And the reason is, because (as the School speaks) *malum non est in numero eligibilium*; evil is not in the number of things to be made choice of; and therefore neither to be chosen for its own sake, nor yet *propter aliud bonum*, for any other good consequent whatsoever; for, *actus peccati non est ordinabilis in bonum finem*: no act of sin is in its nature orderable to any good end. In moral actions, if, for any intended end, we make choice of such means as by the Law of God (which ought to be our rule) are ineligible, that action cannot be justified.

Secondly, *Bonum est ex causa integra, malum ex partiali*: Any partial or particular defect, in object, end, manner, or other circumstance, is enough to make the whole action bad: but to make it good, there must be an universal concurrence of all requisite conditions, in every of these respects. To make the face deformed, the want of an eye or nose is enough: but to make it comely, there is required the due proportion of every part.

For the Use of this

This point may serve us to great purpose, in the Church of Rome we know, how they impose upon credulous minds, with lying miracles, and themselves have christned them, *pias fraudes*, i. e. holy

deceits:

S. Gregory.

S. Augustine.

1 Sam. 15.

2 Sam. 6.

Application

Against the
Church of Rome

S. Augustine.

Iob. 13. 7.

Iob. 16. 2.
Acts. 26. 9.

S. Jerom.
Deut. 25. 9.

Observ. 3.
Posterior to the
building of the
house or fam-
ily.

deceits: they have counterfeited Reliques, and made large Legends; they use equivocations, and they break Covenants; they plot treason, blow up Parliament houses: and all this they excuse, because their intent is the promoting of the Catholique cause: They have forgotten, or at least will not remember, that a good intention will not justifie a bad action; and that evill must not be done, that good may come of it; it is too common among us to tell untroths, officious lyes as we call them, to procure the benefit of them; but this cannot be justified, for Saint Augustine will tell us; that *nullo bona causa obtinui*, no pretence or intent of any good will justifie us, in doing of that which is evil; and he will not have one lye for the preservation of anothers chastity, of anothers life; nay *ad sempiternam salutem nullus ducendus est opitu lante mendacio*; no man is to be led unto eternal life it self, by the conduct of a lye: the glory of God is the greatest good, and the highest end, and yet a lye may not be told for that. Job asketh them, Ch. 13. *Will you speak wickedly for God, and talke deceitfully for him?* and if not for the glory of God; Certainly not for any inferior end. A man scrapeth and raketh together unjustly, and purposeth to build an hospitall with that he hath so gotten; he is wicked, and so he may call that *pile Acheldama*, for it is the monument of a bloody devotion. Shall a man steal leather, to make the poor shooes? Shall a man purloyn from his master, or the wife from the husband, to bestow it upon works of charity? Satan taketh great advantage from hence, that men can plead an intendment of good; for by this means, sin is not only boldly committed, but stoutly defended; as we see in those our Saviour speaketh of, Joh. 16. That when they kill the saints, *think they do God service*: and Saint Paul saith of himself: Acts. 26. *He verily thought, that he ought to do many things, contrary to the name of Jesus of Nazareth*. Let us therefore alwayes remember, that good intentions do not make good actions: the means must be good, as well as our meaning, if we will have our actions pleasing unto God.

Further, *If I may obtain children by her*: It is in the Hebrew *אם יבנה ביתי* *Si edificet per ipsam* if I may be built by her: for *בנה* is *edificavit*, or *extruxit*, to build; and from thence is the Hebrew word *בן* *filius*, and *בת* *filia*, a son and a daughter: and it is to be observed; because it sheweth, that children are said to build the house; they keep up the name of the parents, and make them and their house known when they are dead. *Diligenter nota* (saith Saint Jerom) *quod procreatio liberorum est edificatio*. Deut. 25. God would have the next brother (the elder dying without issue,) to marry the wife, and raise up seed unto his brother; if he did refuse to do it, the wife was to complain to the Elders; and if he stood to it, to refuse it, she was to pluck off his shooe, and to spit in his face, and to say thus shall it be done to the man that will not build up his brothers house; *בית אחר* *אשר לא יבנה ביתו*. Raising up seed and building the house, are the

the same ; for the prayer of the inhabitants of *Bethlehem* , in the behalf of *Boaz* and *Ruth* , chap. 4. 11. *That the woman that cometh into his house, may be as Rachel and Leah, which two did build the house of Israel* ; and how did they build it ? even by bearing of children to *Jacob* their husband : it is said of *Absolon* , that in his life time he had reared up for himself a pillar in the Kings dale ; for he said, *I have no Son to keep my name in remembrance ; and he called the pillar, by his own name.* 2 Sam. 18. Because he wanted the other building, (he had no son) he would be known to posterity , by this monument.

2 Sam. 18. 18.

For the Use of this :

It meets with a great number in these times, who forget that children are the builders of their house ; for by their lewd wofull courses, they are the ruine of them : *There is a son that causeth shame, Prov. 17. 2. and a foolish son* ; that is, he that is ungodly, is the calamity of his father ; he shameth himself and his father, and his family ; yea he pulleth down the house, from whence he came : A great man sometimes in this kingdome, whose progenitors had been carelesse, would be drawn with a trowel in his hand ; and this word out of his mouth, *ad edificandam domum antiquam* : to reaire an ancient house : but how many have we, that come of ancient houses, and by their misdemeanours, and living as the Prodigal did, ἀσώγως riotously, by being scatter-goods, bring themselves to that which *Solomon* speaks of ; *in their hand is found nothing, Eccles. 5.* The father did not so diligently use the rake, as they the forke ; as if an estate had been left them only, *ad dissipandum*, to be scattered ; people look upon them, and call them the ruine of their house : what have those to answer for, that suffer the light of their family to go out by their inordinate courses ! that having had good education, and great estates left, discolour from the one, and dissipate the other ! that dishonour God, and undoe their souls ; shame their progenitours, ruine their posterity !

Application

Eccles. 5. 15.

In the second place, let it teach children to keep up the house, as much as in them lyeth ; if their parents and ancestors have been vertuous, let them tread in their steps ; let them put them on, (as it was said of the sons of *Constantine*,) ὅλην Κωνσταντίνου ἐνδύσασθαι, that they put on all the vertues of their father ; and let them chiefly and wisely preserve that estate, which hath been left them ; this is to keep up the house ; if they have been bad and ill husbands, let them by their course make amends, for former defects ; and reaire the breaches that have been made in their family : how acceptable are such to God ? and how gracious are they, in the eyes of all good men ? who lendeth them not a good word ? and spendeth not a good wish upon them, that they may go on and prosper ? but I stand no longer upon this.

There might be further observed out of this clause, that she saith

יְהוָה,

Gen. 21.

Psal. 83. 6.

Observ. 4.
No running in
to certain error
for any certain
good, much less
for a contingent.

Application
Omnia nactus
sum, & nihil
expedit.

Observ. 5.
Uxoriousness oft
sinful and un-
manly.

Tostatus in loc.

אֲרִלִּי, perhaps I may obtain children ; so that we see, she falleth into an error, out of hope of a future, contingent, casuall event : it is no more, but perhaps, or it may be : nay the truth is, she was not built by this meanes, as she hoped ; for this childe that she aymeth at, proveth afterwards a vexation unto her ; for he mocked the son of her own womb *Iffaac* ; which doth so trouble her, that she cannot be quiet, till both he and his mother be cast out, as you shall finde, at the twenty first Chapter of this Book : yea and the posterity of the childe, proveth adversaries and enemies to the posterity of *Iffaac* : as we shall finde, *1 sal. 83.* Among the enemies of the *Iffraelites* are the *Hagarens* and the *Iffmaelites* : so do peoples projects fail them, which they have laid without consulting, or asking counsel of God : they take up their arrow, and shoot by the mark they aymed at ; nay like an ill-charg'd peice, their plots recoil upon themselves ; and they finde their own counsels a snare unto them ; but should they succeed, what folly is it, with *Sarah*, to do that for the present, which is unwarrantable, upon a peradventure : an hope of Son-ship, that is only contingent and doubtfull ? And yet such fools there are, too many in the world : they take untoward courses, out of an hope to make themselves rich ; and yet it is but a perhaps, whether their lives shall hold, or not : they use vicious ways, to get honour, and yet its but perhaps, whether they shall attain unto it. For, how many may say with that heathen, πάντα ἐγώ μιν, καὶ ὃ δὲν ἐμεῖς ἐπὶ τῷ ἔργῳ : I have got all things that I aimed at, and yet nothing profited : Yea, when they have thought to reap their harvest, have with *Ixion* embraced a cloud, instead of *Juno*. How many go on in sin, to the present wounding of their souls, upon an hope that they shall have a time of repentance, and be able to recollect themselves : A perhaps onely. And often have we known those that have cast themselves upon this perhaps, to have been taken away suddenly, or to have died suddenly, without any signes of contrition for sin. Alas ! do we think what shall come afterward ? This is onely known to God, *what a day may bring forth* ; and therefore let us look to our ways, and that we do nothing but what we can justifie ; and that will bear out it self.

I come now to the fourth cause of the marriage of *Abraham* and *Sarah* ; and that is, *Abrahams* yeelding to the motion of his wife : וישמע אברהם לקול שרי ; He liked of the counsel and resolution, to follow it : Which howsoever the Fathers would palliate, yet we cannot but charge him with a sinful uxoriousness. It should seem, he had some fresh desire, upon her speech, to be a father, though by this by-way : And again ; his wife pretending so much care of him, and affection unto him, and study of his contentment ; he thought, by neglecting her advice, he might displease : *Et metuit contristari*, (as *Tostatus* saith) he was loath to grieve her. This (I say) was a sinful uxoriousness, such as was in *Adam*, that was perswaded by

by his wife, to eat of the forbidden fruit : and * one saith, He fell not so much out of an error of judgement, as *ex sociali necessitudine, & amabili benevolentia* ; out of the attraction of society, and friendly compliance with his partner. So it was the fault of *Moses*, that he would yeeld so far to his wife, as to neglect the circumcising of his childe, to give her contentment. And *Solomon* was uxorious, in yeelding to his wives for the practice of idolatry : the same (saith *Solomon*) pay not, as he did, because he would not *delicias commisceri* ; practised as they did, lest he should offend his concubines. Thus uxorious was *Ahab*, who was swayed by his wife, to do as she would have him, 1 Kings 21. he is said to have done evil *by the instigation of Jezebel*. And instances are very frequent in these times, of those, both Magistrates and others, that listen so much to the counsel of wives, and their pleadings, that businesses are wrong carried, and their husbands discredited, yea sometimes ruined.

For the Use of this :

Let husbands beware of this uxoriousness. Wherein wives advise well, let them hearken unto them : as God saith to *Abraham*, Gen. 21. *In all that Sarah hath said unto thee, hearken unto her voice.* And it had been well for *Haman*, if he had listned to that which *Zeresh* said to him, *If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him.* And for *Pilate*, if he had hearkened to the message his wife sent him : *Have thou nothing to do with that just man.*

But when they shall advise that which is evil, we must ever take heed of hearkening to them : we must rather chuse to displease them, then God. God giveth caution, that *if the wife that lieth in a mans bosome, shall entice him to idolatry ; he shall not hearken unto her*, Deut. 13. 6. And it was a worthy disposition in *David*, who, when his wife reproved him for dancing before the Ark ; answereth, in effect, that if it were to do again, he would do it ; his edge should not be taken off by her flout ; yea, he would *be more vile* before his God, 2 Sam. 6. And it was a good Spirit in *Job*, when his wife moved him to that which was evil, he rejected her, and telleth her, *She speaketh like a foolish woman* : and so she did indeed, that upbraided him with constant uprightness, and would have him *curse God, and die*. It is true, that much may be done in things indifferent, to give the wife satisfaction : for else there may be that in an house, which *Solomon* calleth a continual dropping. But in things unlawful, for an husband to yeeld to the wife, is that which offendeth God, and forfeiteth that authority which God hath given him, in regard of his wife. And let me advise wives, not to presume upon the interest they have in the affection of their husbands, to pursue upon them that which they may not lawfully do. They are ill yoke-fellows, that would wish them to offend God, for the giving of them satisfaction : to slight sin against God, so they may have their will. They should be helpful,

* Elpenaus.

1 Kings 21.

Application
Gen. 21. 12.

2 Sam. 6.

helpful, and not hurtful: they should make their judgements to submit to their husbands, and no way affect that their passion should conquer his reason.

Again: observe, how free *Abraham* was from the thought of any indirect course, to hasten Gods work, till this was propounded by his wife; he did patiently wait Gods leasure: And though every day he grew older, and more unlikely, in the judgement of flesh and blood, to have a childe; yet he gave credit to Gods promise, and in much meekness expected the accomplishment: and now, upon this suggestion of his wife, we see how he goeth in. We may see

Observ. 3.
The force of
temptation, and
frailty of the
best.

How apt we are to fall, when temptation cometh.

Indeed, we know not our selves, or our own strength, till then. And therefore they are called *πειρασμοί*, *temptations*: for they do *πειράζουσι*, or *melzer*, broach the vessel, and see what is in it: *Talis quispiam, qualis in tentatione*; for, such is every one, as he is in temptation.

Gen. 12.

Abrahams danger in *Egypt*, Gen. 12. was a bold temptation; and we see there how he carrieth it. *Moses*, that was the sweetest spirited man in the world; yet *at the waters of strife* is tempted, and speaks *unadvisedly*. *David*, that was free from lust before; yet, upon the sight of the woman washing her self, was tempted and overcome. And so it was with his son *Solomon*; and with *Hezekiah*, upon the coming of the King of *Babels* messengers. And so it was with *Peter*, for all his former protestations; yet, being tempted, through the fear of losing his life, he was conquered: And so afterward, when he halted between the Jew and the Gentile, *Gal. 2.*

Who findes not this? Though we can bid defiance to temptations when they are absent, and say, Oh, we would not be thus and thus; yet when they present themselves, we are too soon foiled by them. Places and Offices have corrupted some men, that were honest before: Company hath tempted those, that came in pure: Some occasion offered for theft or lust, hath subdued a man suddenly, that never before had the like motion.

For the Use:

Application

Let us pray then, as our Saviour biddeth us, that we *enter not into temptation.*

Secondly, labour we to fortifie our hearts with grace, and fear them with the fear of God; that when temptations come, we may be able to resist them. 'Tis nothing for a man to be chaste, where there is no tentation to uncleanness; for a man to be temperate at a poor and lean table; to be meek and moderate, when we are not provoked: nothing for the servant not to steal, when his masters eye is upon him: But, when temptation cometh, then to stand upright, argueth the power of grace: As we see in *Joseph*, solicited by his mistress; and *David*, when he had *Saul* in the cave, and all circumstances invited him to take revenge.

Thirdly, whensoever we are foiled by temptation, let us blame our

our selves ; for did not we yield, we could not be overcome : it is not in the power of any man or woman living ; nay, not of Satan himself to hurt us, if we could keep our own : Satan *suadere potest, cogere non potest*, (saith the Father :) *non extorquet consensum, sed petit*. The devil may perswade, but he cannot compell, he doth not inforce consent, but begg it : He may *seducere*, but not *coercere*, i.e. He may seduce, but he cannot necessitate us : *Sarah's* temptation had been frustrate, if *Abraham* had not yielded ; and therefore let us lay the blame, where it should lye ; challenge not God, nor men, nor Satan, but our own deceitful hearts ; for every man (saith the Apostle) *when he is tempted, is drawn away by his own concupiscence.*

Lastly, Observe here, that though *Abraham* had before been tempted, and stood it out manfully ; yet here he yieldeth and gives in : when he was called out of his own country, you may well think he suffered a shrewd assault, to leave his dwelling, his friends and kindred, and all his accommodations, and yet he overcame those difficulties ; afterwards when dissention was between his and *Lot's* herdmen ; and no question, he was tempted to stand upon his seniority and precedency, he had been the maker of his nephew under God ; and therefore why should not he submit to his conditions ; and yet for peace sake, he conquereth himself so far, as to yield of his own right, and to give *Lot* the liberty of choice. Again, there was a temptation lay in the *King of Sodom's* offer of the spoiles unto him ; and yet he is so resolute, that he will not be enriched, so much as a shooe-latchet by him : and yet now, when this temptation commeth, here he yieldeth, and hearkneth to the voice of his wife : why did he not say to her upon her motion ? My dear wife, I am not so blinde, or stupid, as not to discern the great care that thou hast of my contentment ; and how willingly should I embrace it ; but that the thing is not lawfull in it self, and would argue diffidence in the promise of God, on which I have depended all this while : both thou and I are to yield our selves to God, and not to prescribe him the time or manner of bestowing the blessing : I dare not condescend unto thee in this particular ; but none of all this said he, but as soon as she mooveth, he consenteth ; and thus we see ;

That it is possible for the childe of God, that quitteth himself well in one temptation, to be foiled by another. *David* that bore himself well, in that untoward carriage of *Saul* towards him ; yet fayleth when he is provoked by *Nabal*, and presently voweth revenge : and though he carryed himself well, in the rayling of *Shimei* ; yet not so well at *Absolons* death : *Job* at first was so patient, that he did not sin with his mouth ; but afterward he speaketh unadvisedly : And *Jonah*, that is of a meek spirit when he is detected in the ship, is in a *Voge* because of the gourd ; and we finde it thus ordinarily : he that quitteth himself well in a temptation to ambi-

Observ. 7.

tion, hath fayled when he hath been tempted to covetousness; and he that quitted himself well in both the former, hath failed in a temptation to lust and uncleanness: He that hath resisted drunkenness, yet hath yielded to gluttony.

For the Use of this:

Application

First, for others: Let us be tender in our censures of them, when they are carried away, by this or that temptation; it is incident to the best; and we know not how their temptations have been edged: neither let us despair of them, because they have been foiled, that they will still hereafter go by the worse; no, they may recover themselves, and be more valiant; (as it is said of *Cassius* and *Emilius* in *Saint Cyprian*,) *fortiores ab ignibus facti sunt, quibus ante cesserant*; their christian fortitude was the more kindled, by the sight of those flames, which before they startled at; the old saying was, he that flyeth, may fight again.

S. Cyprian.

1 Cor. 10. 10.

Secondly, For our selves, let us not presume on't; (as the *Apostle* saith; *1 Cor. 10.*) *Let him that standeth, take heed lest he fall*; Let us not be *high-minded*, but *fear*, considering how many snares lye in our way, and how weak we are of our selves. And Thirdly, Let us beg of God, his confirming and strengthning grace; *gratia ad singulos actus requiritur*, (was the *Fathers* saying against the *Pelagians*;) if Gods grace be not ever at hand to help us; though we have stood it out, in an hundred great temptations, we may be foyled, in a poor and contemptible occasion.

Preached, May 19. 1641.

THE



THE FOURTH SERMON

GEN. 16. 3.

And Sarah, Abrahams wife, took Hagar her maid, the Egyptian, after Ab. aham had dwelt ten years in the land of Canaan.

HHe three first verses of this Chapter, (as I told you in the division of it) contained the marriage of *Abraham* with *Hagar*, *Sarahs* handmaid. And therein four things observable.

1. The occasion of this marriage, in the first verse.
2. The proper causes of it, in the second verse.
3. The knitting of this knot, in this third verse.
4. Together with the fourth thing, which is, the assignation of the time when this marriage was made: namely, *After Abraham had dwelt ten years in the land of Canaan.*

We have done with the Occasion, and the Causes: Now we come to the knitting of the knot: *And Sarah, Abrahams wife, took Hagar her maid, the Egyptian, and gave her to her husband Abraham, to be his wife.*

And here two Questions are made:

First, Why *Sarah* would not rather make choice of some free-woman, to give unto her husband, then a bond-woman?

And it is answered, That by giving him a bond-woman, she was sure, that the children that she should bear, should be accounted her own: for, as her mistress, they belonged unto her: Whereas she had failed of this, if the party had been a free-woman: for she would not have yeilded her right unto another.

Secondly, it is demanded, How *Hagar* is said to be given to *Abraham* to wife, when *Sarah* was his wife already? What kinde of wife was *Hagar*?

The Patriarchs, in the Old Testament, had two sorts of wives, primary, and secondary: both of them were reputed lawful and true wives, and therefore the children of both were accounted legitimate.

The former wives were called *primary*, primary wives: some say, (as I told you, not long since) from *ḥay*, which is to *forge*, either because the memory of the woman is not so strong as the mans; or

Two main Questions answered.

Two sorts of wives among the Patriarchs.

2 Sam. 18. 18.

* Euripides.

The differences
of the two sorts
of wives.

Gen. 24. 53.

Suidas.

Gen. 25. 5, 6.

Gen. 30.

rather, because the fathers family is forgotten, and in a manner extinct, in their daughters, when they are married. And it is the common saying of the Hebrews, *Familia matris, non vocatur familia*; that the mothers family, is not called the family. And for the contrary reason, a male-child is called זכר, from memory; because the memory of the father is preserved in the son; according to that speech of Absalon, 2 Sam. 18. *I have no son, to keep my name in remembrance.* And the * heathen man could say, οἱ υἱοὶ τῶν ἀνδρῶν τὰς ἀρούρας: that males are the pillars of the house.

The other sort of wives, they call פילגשים, *secundary wives*, or half-wives; from פלג, *dividere*, to divide; and אשה, *uxor*, a wife: as one would say, *Uxor divisa & dividia*; a divided or half wife. The English translateth them *concubines*; and not unfitly: for sometimes the Hebrew word it self signifieth a strumpet or harlot.

The difference between these primary and secundary wives, was this:

First, there was a disparity in their authority, or household-government. The wife was as mistress; the concubine, as an handmaid, or servant: she had *jus tori*, a right to the marriage-bed, as the chief wife had; otherwise, she was in all respects inferiour; as appeareth in this story of Sarah and Hagar: Sarah disposeth of her to Abraham; and Abraham telleth his wife, that she is in her hand, to do to her as it pleaseth her; and she correcteth her: and the Angel, meeting with her when she was fled, chargeth her to return, and to submit her self to her mistress.

Secondly, the betrothing of these wives was different. The chief wife, at her espousals, received from her husband certain gifts and tokens, as pledges and testimonies of the Contract. Thus Abraham's steward gave, in Isaac's name, unto Rebekah, *jewels of silver, and of gold, and raiment*, Gen. 24. This custom also was in use among the Grecians, who called those gifts ἱδνα, *dona sponsalia*, nuptial-tokens, (saith Suidas:) ἱδνα δῶρε τὰ τῷ γαμῶντι τῷ γαμῶντι: gifts which the bridegroom presented to his bride.

Again: the chief wife received from her husband a Bill of writing, or matrimonial Letters: whereas, the concubine received neither such gifts, nor such Letters.

Thirdly, onely the children of the chief wife succeeded the father in his inheritance: the children of the concubine received onely gifts or Legacies. Abraham gave his inheritance unto Isaac: unto the sons of the concubines he gave gifts, and sent them away from Isaac his son, while he yet lived, Gen. 25. Neither did it hinder, though the concubine brought forth before the chief wife; as we see here, in Sarah and Hagar; and afterward, in the case of Rachel, and Bilhah her maid, Gen. 30. the children of the chief wife, though later born, were preferred before the children of the concubines. And let this be sufficient for the satisfaction of the Questions.

Now

Lectures upon Genesis 16. verse 3.

37

Now we come to Sarah's fact. Sarah, Abrahams wife, took Hagar her maid, the Egyptian, and gave her to her husband Abraham to wife.

Here is the knitting of the knot; and here we may observe,

First, *How sin goeth on by degrees*: And

Secondly, *How one degree is worse then another*.

She had, before, onely had this device in her head, out of a diffidence and distrust of having any children her self: then, she resolveth upon the putting it in practice: then, she communicateth it to her husband; and seeing him taken with it, hasteth to perfect it. Sin is first in *semine*, in the seed; then it is in the blade; then it cometh to an ear, and so to maturity: It is in the root first, and then in the leaf, and then in *ramo*, in the branch; and lastly, in *fructu*, in the fruit. The woman saw the fruit, and it was lovely to look upon: and then Sarah suggesteth, that it was good for the improvement of knowledge, and they should be as gods, knowing good and evil: and then they resolve to taste it. *Sibona, cur non tangi? si mala, cur in paradiso?* (as Saint Bernard makes the woman to speak.) If the fruit be good, why not to be touched? and if bad, what doth it in paradise? And so, at last, they eat it. So, there was a lustful minde in those sons of God; and this was stirred, by seeing the daughters of men to be fair: and then they proceed to take them to be their wives. So was it in the case of Josephs mistress, and in the brethren of Joseph; they came, by degrees, to perfect their sin. And so in David, and the enemies of Daniel: in Haman, in the high-priest, and divers others. Saint James layeth down this, Chap. 1. 14. first, there is *lust*; that is the seed: then this lust conceiveth; and then it bringeth forth sin; that is, in outward action.

Secondly, as I observed, *Every of these steps and degrees, is worse then other*. There is the serpents root, Isa. 14. and out of that cometh forth a cockatrice; and that groweth to be a fiery flying serpent. It is very bad to have naughty thoughts: Prov. 15. 26. *The thoughts of the wicked are an abomination to the Lord*. And Jer. 4. 0 *Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall vain thoughts lodge within thee!* And it is well known, how Gods dearest Saints are grieved with their untoward cogitations, though they come not into the eye and observation of the world: even in this respect, they call themselves, with S. Paul, *miserable men*, because they are sensible daily, not onely of such thoughts as are *injecta*, cast into the soul, on a sudden, by Satan; but such also as be *ascendentes*, (as the School distinguisheth of them;) that ascend out of their own corrupt hearts. In this respect it is, that Saint Augustine crieth out, *Quando? ubi innocens fui, Domine?* When, Lord, or where have I been innocent?

But now evil words are worse then evil thoughts. Pro. 10. saith Agur, *If thou hast been foolish in lifting up thy self, (that is, in choler, and desire of revenge:) and if thou hast thought wickedly, lay thine hand upon thy mouth.*

And

Observ. 1.
Of Polygamy, or
the divers wives
of the Patri-
archs; how far
excusable, and
why not imitable

The first Obser-
vation's twofold

S. Bernard.

James 1. 14, 15.

Observ. 2.
The serpentine
motion of sin,
and how each sin
is worse then
other.
Jerem. 4. 14.

S. Augustine.

Prov. 30. 32.

Isai. 3. 8.

And again: *actions* of evil, are worse then either *thoughts* or *words*, and a greater signe of a wicked heart, *to do ill, then onely to speak, or think ill.* Isai. 3. *Jerusalem is ruined, and Judah is fallen, because their tongue and their doings are against the Lord.* The reason is good: For,

Prov. 20. 9.

1. It argueth, that sin hath got a more full dominion and sovereignty over a man, when it cometh into the outward man, and is perfected in outward action, then when it reflecteth in the heart. There is no man can free his heart from corruption in this life: *Who can say, his heart is clean?* Prov. 20. no more, then he can say of his body.

Rom. 6. 12.

You will say, What man is free from sin, in word and deed? For, *In many things we sin all,* James 3. 2.

But yet this is easier then the other: a man may more easily keep himself from the outward action, then the inward cogitation. Many a man hath thoughtes of lust, yet keepeth himself from the act: many a man hath thoughtes of revenge, yet doth not shed his brothers blood. And therefore the Apostle adviseth, that we should not let *sin reign in our mortal bodies*, Rom. 6. and that we should not make our members *instruments, weapons of unrighteousness*: though we think evil, against our purpose; yet to take heed of bringing it forth into practice.

1 Cor. 15. 33.

A second reason is, When a mans corruption breaketh out into action, God is more dishonoured, and men are the more dammed. The man himself is onely hurt by his ill thoughtes: but when it breaketh out into action, *men* are hurt. *If ill words corrupt good manners*, (as the Apostle saith, 1 Cor. 15.) why then surely, evil actions: And therefore Satan putteth on men, not onely to *think*, but to *work* all iniquity with greedines.

For the Use of this:

Application

1. Let our care be, to stop sin in the beginning, as neer as we can; *to dash these children of Babylon against the stones*, when they be young; to kill the cockatrice in the egge: to quench the fire while it is but a spark: For it is of a growing nature; and if a man give way to it, *non obstitit ut desinat*, he shall not conquer it into a cessation.

S. Augustine.

See we our selves even against evil thoughts; pray against them, strive against them, dislike them when they rise, and lament and mourn for them: But do not tumble this sweet bit under thy tongue; do not take delight to dwell upon ill cogitations: for then the fire kindleth further, by this complacencie; and the next thing will be, a resolution to speak or do: *Qui minimus contemnit, paulatim decidit*: he that contemneth small sins, by degrees falleth into great ones. And Saint Augustine sheweth it, in the example of his mother, when she was a maid; how she came to be overcome with a love to wine, and was thereupon called, by a servant in the house, *Meribibula*, that is, a wine-bibber. A little rent in a garment, is apt to be wider; and a small breach in the bank of a river, will soon be wrought to a greater latitude. Sin beginneth in thought, and proceedeth to ill speeches, and worse actions.

Secondly,

Secondly, It should teach us with might and main, to withstand the perfection of sin, though we cannot be so happy, as to be without ill motions; yet let us keep us from evil practices, when we have ability and opportunity for the acting of them. Let us then do as *David* did, who having in his wantonness and curiosity, lusted after the water of the well of *Bethlehem*; yet when it was brought unto him, had that power over himself, that he would not drink it, but poured it out upon the ground. So though we have lusted and coveted, and had unclean thoughts and resolutions; let us take heed of perfecting them, for this woundeth the soul the deeper, and maketh the recovery more difficult. Not to have ill thoughts is (as * one saith,) *inappetibile*, i. e. inevitable, and therefore though they be faulty, God will be the more merciful upon our repentance; but when we proceed to action, and accomplish our ill thoughts and purposes, *voluntarium auget peccatum*, deliberation heighteneth the sin: the more of the Will in it, the greater the sin; and the more deliberately done, the harder satisfied: and when we are kept from the outward commission of sin, let us not thank our selves, for it is Gods grace that restraineth us: I kept thee (saith God to *Abimelech*, Gen. 20.) *That thou shouldest not sin against me*: Corruption in the soul knoweth no pause; and therefore if God keep it not back, a man shall not cease till he come into *profundum peccatorum*, into the depths of sin, and be, with *Lazarus*, even dead and buried in the grave of his sin; the *Stoicks* that thought the Right and practice of vertue, and refrayning of evill, to be in a mans own power, did err the whole Heaven; for if God do not keep us, we shall fall into as fearfull precepices, as ever *Cain*, or *Pharoah*, or *Ahab*, or *Judas*, or *Julian*, did.

But now for the fact of *Sarah* and *Abraham*; a great question is implied, whether it were lawfull or no: And there be two extreame about it: *Faustus* the Manichee, as (appeareth in Saint *Augustin*,) doth make holy *Abraham* guilty: *turpis & nefaria libidinis*, of base and flagrant lust; and that being mad on issue, he wallowed in uncleanness with a base Harlot; he doth likewise challenge him with infidelity, that God having promised him issue by *Sarah*, he would seek a childe by another woman: But Saint *Augustin* there freeth him from both these imputations.

First, That *Abraham* was not lustfull; for he never thought of this way, till his wife did suggest it unto him, and press it upon him.

Secondly, He was not guilty of infidelity, or distrust of Gods promise, (saith he;) because though God had promised him seed, yet he had not made known unto him, whether he should have it by *Sarah*, or some other woman; for he revealeth it unto him in the seventeenth and eighteenth Chapters, that he should have issue by *Sarah*. The other extreame is, of those that wholly acquit both

Abraham

* Ecclesiasticus.

Gen. 20. 6.

lib. 22.
Contra.
Manich.

A great question.

Gen. 17. & 18.

Abraham and Sarah, from any fault at all in the transaction of this business; so do many of the ancients: some upon light grounds, others upon those that are more dangerous. I will briefly set down some of their reasons, for the excuse of either party.

Lib. 1. Antiq.
C. 11.

Gen. 21.

Bell. lib. de
sacrificiis.
C. 11.

Apologies for
Sarah.

Rom. 3. 8.

1 Cor. 7. 4.

And First, for Sarah, *Iosephus* saith, that she did this: *at the call of God*, God commanding her so to do: but how doth this appear? there is not the least footstep of it, though God approved of her advice, for the casting out of the bondswoman and her son: *Gen. 21.* It followeth not, that he liked of the counsel that she gave to Abraham, to go in to her maide: *Bellarmino* seemeth to comenect to this reason: for he saith, *non credibile est, Sarah feminam sanctissimam id facturam fuisse, nisi licitum esse scivisset*: It is not to be believed, that such an holy woman as Sarah was, would have done this; or any thing, that she had not known to be lawful. But by this reason, a man might defend those actions of holy persons, which are worthy of censure: it might be said, that when Sarah laughed and denied it to the Angell, that she would not have done either, if she had not known it to be lawful: This might be a ground to justify David, upon both his adultery and murder.

A Second Reason is, that Sarah did what she did, *studio querenda prolis*: she desired only to have seed, that the Church of God might be enlarged, yea that the world might be blessed, according to Gods promise to Abraham: and this Saint *Ambrose*, Saint *Augustine*, and Saint *Chrysostom* go upon: But this will not serve the turne, for as I shewed the last day: *Good intentions, will not justify bad actions*: and the rule is peremptory; *Rom. 3.* A man must not do evill, that good may come of it.

Thirdly, It is said in defence of Sarah, that she did but use the right that she had over her husband, for the Apostle saith, *1 Cor. 7.* The husband hath not power over his own body; but the wife, to which I answer: That the wife hath a power and right, over the husbands body; but not to perswade him, or urge him to uncleanness with an other, contrary to the laws of marriage: her power only extendeth, to the challenging of her husband to her self; and he is so hers, that he hath not power or right, to offer his body to another. It is easie to abase the power and right that people have; as some parents to their children, and some masters to their servants, and some in place of authority, to those that be inferiours: and so she here maketh a perverse use of that power and right that God had given her, over her husbands body; in giving up her right to another; whereas she might not alienate it, or transfer it upon any; a wife cannot give leave to the husband, to take another. Now for *Abrahams* part, these reasons are brought.

First, That he did it not out of a lustfull minde, but of a desire of issue: But this was answered before. Whatsoever his end was, the

the means is unlawful; and not only the meaning, but the means must be good.

Secondly, They say he did not do it of his own accord; but by the perswasion of his wife; and this Saint *Augustin* much standeth upon; he saith of him, *non implevisse voluptatum suam, sed illius accepisse non petuisse; seminare non amasse*: that herein he fulfilled not his own, but his wives will; that he accepted, but desired not *Hagar*; that he useth her as a Seminary, not as an *Amoretta*. For afterward he saith to his wife, that the maide is in her power, and thereupon the Father magnifieth him, that he used *more temperanter, ancilla ob temperanter, nulla intemperanter*, his wife temperately, his maide obediently, neither inordinately: But this will not satisfie the pleasure of his wife was not to be hearkned unto, but the will of God; I believe that *Ahab* himself would never have taken that course that *Jezebel* did, if he had been left to himself, for the getting of *Naboths* vineyard; but yet it was his fault, that he lets her do what she please; and use his seal to what purpose she thought fit. Surely *Moses* would have circumcised his Son, if his wife had not dissuaded him; but he is censurable for gratifying her in it. Might sin be excused by the perswasions of wife, and friend, and brother, and the like, thousands would be guiltless.

Thirdly, Saint *Augustin* saith, *mos erat, ergo crimen non erat*; it was a custome, and therefore thought no crime.

But we answer: First, That it was no custome, though *Peter Lombard*, and those upon him, say, the Patriarchs say it was in use: For we read of no man before the flood that had two wives, but only *Lamech*, and he was of the stock of *Cain*; it was he first, saith Saint *Jerom*: *Qui unam costam primus in duas divisit*; that first divided one rib into two; and after the flood, not any of the holy children of *Seth*, till *Abraham*, had two wives.

Secondly, If it were a good argument, that because it is a custome, therefore it is not sinfull; we might wipe out many sins, and acquit men of them, when they are customarily committed; for custome is not to be our rule, but Gods word.

Why but then Fourthly, they say, there was no law to forbid more wives then one: therefore *Abraham* did not offend in taking of another. I answer, though there was no Law written, yet there was a Law of nature, or of Creation; and that contained a flat prohibition, of having more then one wife at once; as appeareth in that there was but one rib taken from the man, and but one woman made of that rib: and that it is said of the man, *he shall cleave to his wife*; not wives: and again, *they two shall be one flesh*, not three, or more: And therefore that speech of Saint *Ambrose* will not fit, in *Legem non commisit, sed Legem prevenit*. He committed nothing against the Law, but prevented it, living before it.

And in the Fifth place, the same Father would excuse the fact of

G

Abraham,

S. Augustine,
l. 16. de Civ.
Dei. c. 35.

Apologies for
Abraham.

P. Lombard.

S. Jerom.

against Polyga-
my.

S. Ambrose.

Gal. 4. 24. 25.
S. Ambrose.

Abraham, because it was a mystery; as appeareth, *Gal. 4. quod putas peccatum, advertis esse mysterium*: (saith he:) doest thou consider that to be a mystery, which thou accountest to be a sin? I answer, we deny not but Saint *Paul* maketh it an Allegory, but what then? The mystery lyeth, not in the marriage of *Abraham* and *Hagar*, but in the servile condition of *Hagar*, and the casting of her and her son out of the Family: that typified the servitude of the Law, and that carnal ordinances were to be cast out of the Church. We do not (saith Saint *Augustine*) justify the lust of *Lot* with his daughters, because it signified something. Because there was a mystery in *Hosea's* taking a woman of fornications, is fornication justified? Shall we excuse theft, because the sudden coming of *Christ* is likened unto the coming of a thief in the night? Is a man licensed to play the unrighteous steward, because *Christ* draweth a Parable from the man likewise?

Sixthly, Some say, that *Abraham* offended not in this, because we finde afterward, that God promiseth, to bless the childe that was born.

I answer: It is a fallacie *non causa*; of that pretended for a cause, which was not the cause of that same blessing. God blessed *Shmuel* for his fathers sake; but not for the lawfulness of his generation. God blessed *Jephthah*, that was base born, and he became the ruler of the people: but this doth not justify that mixture from which he sprung.

Lastly, that which is said in justification of this fact, is, that Polygamy was not unlawful, and that God dispensed with it in those times.

The Polygamy
of the Fathers
was a fault.

But, as far as I perceive, this cannot be made good: For, besides that, (as we shewed before) it was against the law of Nature; there is a parity of matrimonial right, between man and wife; each others body, in each others power.

And secondly, Would God have that to be in families, that should be the cause of discord? But such is Polygamy, as we see in the family of *Abraham*, in that of *Jacob*, and in that of *Elkanah*.

Thirdly, had Polygamy been lawful, surely it should have been permitted most of all in the beginning of the world, for the multiplication of mankind: But then God did not suffer it; for he then said, *For this cause shall a man leave father and mother, and cleave to his wife*: not wives, but wife; as speaking of one.

The Polygamy of the fathers, then, was a fault. And let not men wonder, that it should never, in all that time, be reprov'd: For, we do not finde *Lot's* incest with his two daughters, or *Jacobs* marriage with two sisters, reprov'd; and yet both worthy of reprehension.

Secondly, it is observable, that most of the Polygamists were reprov'd in deeds, if not in words; either by the vexation they had from their wives, or by the crosses they had in their children.

Why

Why but then, if it were a fault; what shall we think of the Patriarchs that lived and died in this sin?

It is commonly said, that they sinned not against their consciences, but of ignorance and infirmity; as in other things; this being not yet clearly revealed unto them; and God, in his gracious indulgence, upon their general humiliation for all their sins, was pleased to pass by this: For, who is not guilty of many sins, that he knoweth not perfectly to be sins? And those are washed away, through Gods mercy, by a general repentance. *Who understandeth his errors?* (saith David:) *O cleanse thou me from my secret sins.*

Now for a word of Application:

Let no man dare to imitate the Patriarchs in this: For, if it were a fault in them, it ought to be avoided, not imitated: *Instruunt nos, & docentes, & errantes* (saith the Father:) They instruct us, at once erring and cautioning: we should be warned by their falls. It is a prophane trick, to encourage our selves in evil, by the errors of holy men, (as too many do) pleading *Noahs* excesses, and *Abrahams* lying, and *Lots* incest, and *Dauids* adultery: *Si David, cur non ego?* Saint *Augustine* maketh it the speech of one; If *David* did thus and thus, why may not I do so? And so *Peters* denial of his master. These are not set *in exemplum cadendi; sed, si cecideris, resurgendi;* (saith that Father:) Not as examples of falling; but, if thou beest fallen, of arising.

Again, for this particular that we have discoursed upon, much may be said, to extenuate the fault of the Patriarchs. We cannot plead, if we do offend in the like kinde: Why? Because our blessed Lord hath perfectly cleared the case, *Matth. 19. and Mark 10. ab initio non fuit sic: From the beginning it was not so.*

2. The Apostle saith, that every man must have his own wife; and every woman must have her own husband, *1 Cor. 7. and 1 Tim. 3. a bishop must be unreprouable, the husband of one wife:* so that he is reprouable, that hath two wives; that is, together: for it is to be understood *de Polygamia simultanea*, of many wives at the same time; not of Polygamy which is *successiva*, divers wives one after another: for it is not forbidden for a man to have one wife after another. Why then beware of this rock; and let us know, If, after such light, we run our selves upon it, our fault is far greater then that of the Patriarchs; for we have a Sun, to their Candle: and, the greater light, the more perfectly should our steps be ordered.

Well, by that which hath been said, we see, that both *Sarah* and *Abraham* failed in this business. We will not be so wicked, and foul-mouthed, to charge *Abraham* with gross lustfulness, and lasciviousness. or make *Sarah* a bawd unto him: Saint *Augustine* might say it truly of the Patriarchs; *Castius utebantur pluribus, quam nunc una:* that they did more chastly use many, then many now use one; but on the other side, we must needs note the infirmity of these holy per-

Psal. 19. 12.

Application

S. Aug. in enar.
Sup. Psal. 51.

Matth. 19. 8.
Mark 10.

1 Cor. 7. 2.
1 Tim. 3. 2.

S. Augustine.

Fevardentius.

The Friers flanders of Calvin.

Observ. 3.
The dearest servants of God have their defections: but yet with difference enough from those of the ungodly.

sons; and yet that rayling Fryer *Fevardentius*, taxeth this in reverend *Calvin*; he taketh no knowledg what that holy man hath said, indeed as much as can be said, to extenuate the fault of this matrone: but because he cannot acquit her of errour, he sticketh not to say, that *Saram multis vexat contumeliis*; that he asperseth *Sarah*, with manifold reproaches; yea belyeth him in that manner, that he maketh him say: *Saram voluisse domo sua erigere lupanar*; *Et mariti Lanam esse*: that *Sarah* would set up a Brothel-house in her own, and became vitiator of her husband: But let him bark as long as he will, neither he nor all the world can acquit *Abraham* and *Sarah* of a fault in this matter: Saint *Ambrose* that had said as much for *Abraham*, as possible he could, yet maketh this fact a fault; and therefore he fell into it, *ut cognoscas non superioris cuiusdam naturæ & substantiæ fuisse, sed è numero & fragilitate universorum hominum*: that thou mayest know, that *Abraham* was not of any superiour nature, or Angelical substance, but one of the frail number of mankind.

And here we may see, That even the dearest Saints of God have their failings: even after they are called into the state of grace, they may be overtaken with errors.

Let us turn us unto any of the Saints (as *Job* speaketh) and we shall finde this made good. Righteous *Noah* was overcome with excess and incestuousness: *Jacob* dissembled, by the perswasion of his mother; and *Judah*, his son, polluted himself with *Tamar*: and *Reuben* climbed up to his fathers bed: and *Simcon* and *Levi*, how cruel were they against the *Sichemites*! *Moses* was diffident at the waters of strife; and *Aaron* and *Miriam* murmure against their brother: besides that, *Aaron* was engaged in the business of the golden calf: And we know how *David* failed grossly; and so did his son *Solomon*; so did *Jehoshaphat* and *Hezekiah*; and so did *Fonah*; and so did the Apostles of our Lord; yea, even he that some would have to be the chief, by his being shaken with the blast of a damfels mouth, plainly discovered, he could not be the Rock of the Church: yea, after this, he halsted between the *Jews* and the *Gentiles*, and drew many after him in his dissimulation. I know no Saint that ever was in the world, that had not reason to complain in this kinde.

Now whence cometh this, that Gods people are so subject to failings?

Certainly, First, Satan is most spitefully bent against them; and he desireth, especially, to winnow them as wheat; and doth more rejoyce in the falling of them; then in an hundred others: he seeketh to impair their comfort, and to bring a blemish upon that Truth which they profess.

Secondly, the best have corruption in them, and carry about with them a body of sin: though they be wholly justified, yet they are not wholly sanctified: perfect sanctification is reserved for another life: and here, corruption will be still working.

Third-

Thirdly, the Lord in his wisdom suffereth it to be thus) 1. To abate their natural pride, by letting them have a sense of their own infirmities.

2. To make them cleave more closely unto him. And

3. To make them more compassionate toward their brethren, in their weaknesses; and *ναρπαγίζω*, to set them in joynt (as the word importeth) with a more easie hand, as a man would do a member that is dislocated.

For the Use of this :

It confuteth the opinions of those mad brains that think it is possible for men to be without sin: yea, the Antinomians have not stuck to say, *Be in Christ, and sin if thou canst*. Saint *John* then must be a lyer, who calleth that man lyer, and saith *the truth of God is not in him*, that saith he hath *no sin*. And Saint *Ambrose* told that Catharist that said he had no sin, that that very word made him a sinner. But such mad ones have more need of a Physitian to purge them, then of a Divine to confute them.

Application

Secondly, here is ground of comfort unto those that mourn daily under their defects: it is none otherwise with them, then with the dearest Saints: if they would weep their eyes out, they cannot weep themselves free from sin: nay, let them this day have repented never so seriously; by to-morrow, yea (God knoweth) long before to-morrow, they shall be overtaken again.

And as I desire this may comfort the disconsolate spirit; so I would be loath it should encourage the prophane: for they are apt to bolster themselves in their gross customable sins, by saying, *Every one hath his faults; we have all our infirmities*. But let them know, there is a great and broad difference between their sins, and the infirmities that Gods children are chargeable withal.

First: *What I hate, that I do*, saith S. Paul, Rom. 7. The children of God are convinced in their judgements, that it is a sin; and hate it. The wicked man cannot say so: for he loveth his sin, he huggeth this *Dalilah*.

Rom. 7. 15.

Secondly, at vers. 19. Saint Paul saith, *That which I would not, that I do*. The purpose, will, and resolution of the children of God, is against sin. So cannot the wicked say of himself; for he purposely and deliberately sinneth: He doth not *succumbere somno*, but *vacare*; he doth not nod against his will, but purposely setteth himself to sleep.

Verse 19.

Thirdly, Saint Paul calleth himself (vers. 24.) *miserable man*, in regard of his sin: The good man is much troubled and grieved, when he is overtaken; it is a great burthen to his soul, and he resteth not, until he have made his peace. It is not so with the wicked.

Verse 24.

Fourthly, the good man walketh not *after the flesh*; he doth not make sin a trade: but the wicked man doth; it is his daily walk. See then, whether there be not much difference between the infir-

mities

mirities of Gods children, and the irregularities of the wicked : and therefore little reason to comfort themselves in this, That all have their failings.

Lastly : As I would be loath *the dogs* should snatch *the childrens bread* : so I would be as loath, that the children should play the wantons with their bread ; that because they perswade themselves they are in the state of grace, to slight sin, and to be paddling in those dirty kennels ; yea, to adventure upon some grosser ones, that are sweet and gainful : This is a piece of the devils Logick ; *If thou be the Son of God, cast thy self down.* Oh what horrible ingratitude is this ! Is he merciful, that thou shouldst be sinful ? Shall the kindness of the father, or master, make the son or servant more loose ? *Joseph* reasoneth, from his masters favour, to faithfulness : wilt thou reason, from Gods mercy, to iniquity ? Why, the Psalmist telleth thee, *There is mercy with the Lord ; that he may be feared.* Mayest not thou suspect thy self, that thou hast deluded thy self with a vain hope that thou wert in the state of grace ? For certainly, no gracious heart can reason thus : *God hath called me by his grace ; therefore I will sin, and will take the liberty to offend God.* But if thou beest under grace, then be assured, that this thine argumentation will, after a while, spoil thy peace, and bring thee into such anxieties and perplexities, before thou recover thy former feelings of Gods love, that thou wilt say, thou hast had an hard penyworth of thy sin. Remember but *David*, how his bones were *broken*, before he was restored in the fear of God. Let the sense of Gods warm favours melt us into all possible obedience : and the neerer he hath brought us to himself, and the more he hath manifested himself unto us, the more observant let us be of him, and the more tender and fearful to do the least thing that may offend him : this will shew *the love of God* to be shed abroad in our hearts : And that love which maketh us here holy, will make us hereafter happie.

Preached, May 26. 1641.

THE



THE FIFTH SERMON.

And he went in to Hagar, and she conceived: and when she had conceived, &c.

Here remaineth one thing of the former verse; and that is, the circumstance of time, when this plot, of *Abraham's* marrying of *Hagar*, was put in practice; after *Abraham* had dwelt ten years in the land of *Canaan*.

Now this time is mentioned, (say some Hebrews) because this was the time set for trial, Whether the wife was like to be barren or fruitful. But *Rebekah* was twenty years barren. *Cajetan* thinketh, it was to shew, that *Sarah* now past hope of children, she being was seventy five years old, ten years younger then *Abraham*. *S. Chrysostome* saith, There is mention of the time, to give us to understand, *ἡ πόσις ἡν ὁ ἀβραάμ ἐκάρτερος, καὶ ἡλικίας, ἥν ἀνέδεικεν ὡς καὶ ἀνὰ τὸ πένθος τῆς ἡλικίας, πόλλιν τὴν ἀποπομπήν ἐμελλέειν*: how long the Patriarch waited, how many years he stoutly bare out his unfruitfulness, and how, being above all passion, he declared his great continence and wisdom: notwithstanding his wives barrenness, never thought of having children by any other then his wife.

But surely, this circumstance of time having reference to the marriage of *Abraham* and *Sarah*, it sheweth thus much, That *Abraham* having now continued ten years in the land of *Canaan*, and having had a promise of seed, and no appearance of it in all this time; at the end of ten years, *Sarah* bethinks her self of this project: and herein, discovereth,

First, her Impatience: she was weary of waiting any longer.

Secondly, her Diffidence: she distrusted that any issue should come by her. And

Thirdly, her attempting of an unlawful course.

And these three are usually linked together: that people of *Israel* while they were in the wilderness, often murmured and were discontented, for this and that which they wanted, and grew so impatient, that they do not only fly upon *Moses* and *Aaron*, but they distrust God, they question his presence: is the Lord amongst us: and his power, can God prepare a table in the wilderness? Nay, they grow

not

Cajetan.

S. Chrysostome
in locum,

Observ. I.

Impatience distrust, and unlawful means are Satans three fold cord, and go commonly together.

Impatience, distrust, and ill courses go together.

Iob. 30. 20.

c. 7. 15.

2 King. 6. 33.

1 Sam. 28.

Application

not onely to wishing that they had dyed in *Egypt*, but they say one to another, *let us make a captain and return into Egypt*; they are impatient; they are diffident, and that maketh them think of a desperate course; and maketh them resolve of going back to that place, wherein they had endured such miserable slavery, to the embittering of their lives; and from whence they were freed, by a most miraculous hand. Yea thus it was with *David*, while God deferred the accomplishment of his promise; and that *Saul* still hunted him (as he saith) *like a partridge upon the mountains*: he groweth impatient in his spirit, and that worketh to a diffidence; for he saith, *all men are lyers*; and that which they have said unto him, hath been but to gull and delude him; nay his thoughts bubble up against God, as if he had forgotten to be gracious; and he flatly saith, *I shall one day fall by the hand of Saul*; and what followeth upon this, but a desperate act, he casteth himself amongst the *Philistines*; which if God had not been the more merciful, had been the next means of his confusion. This we see in *Job*, when the hand of God continued heavy upon him, and that not only his body was pained, but his minde was afflicted, he groweth impatient, and is weary of bemoaning himself; and then he groweth distrustfull. *He cryeth* (as he saith,) *but God heareth not, he standeth up, and God regardeth not*: Job. 30. And he sticketh not to think, yea to say, *that God hath a purpose to make an end of him*; nay, see what this commeth to, at some time. Job. 7. *My soul chooseth strangling and death, rather than my life*: And yet this man is propounded, as an example of patience. James 5. To let us know, that the best graces in Gods children while they are cloathed with flesh, are mingled with imperfection.

And Secondly, that in those infirmities which escape us under some tedious and piercing afflictions; (so we see them, and strive against them, and be grieved for them as he was,) God will be merciful unto us. In experience we finde how ordinary it is, when men have long waited for deliverance from this or that cross, or long sought this or that blessing; they grow impatient and tumultuous in their thoughts; and from that they come to diffidence and distrust, and say with *Fehoram*, 2 Kings. 6. *Why should we wait on God any longer*? Either they distrust his power, that he cannot help; or his goodness, that he will not help; and then followeth, by the suggestion of Satan, and their own corrupt hearts, an using of unlawful means and courses, to satisfie themselves: Some men like *Saul*, run to the witch at endor, because God answereth him not; and some mens diffidence groweth as sower as despaire, and they cast themselves out of this life, into an eternal death.

Now for the Use of this:

Labour we to stop this course in the head; and whensoever God exerciseth us, or how long soever, let us possess our souls in patience. Now I do not make patience to be an insensibleness under Gods

Gods hand, for I finde that considered as a fault, *Iſai. 42. He hath poured out the fury of his anger upon Jacob: the fire burned him, and he laid it not to heart.* And *Jerem. 5. 3. Thou haſt ſtrucken them, but they have not grieved.* If a parent ſhould correct his child, and ſhould finde in him a ſtubborn indolence, would he not be diſpleaſed with it? This is *Aſinina patientia*, an aſſes patience; neither do I mean by patience that ſtrength of ſpirit, and manlike reſolution and courage, that is found in ſome; out of pride of heart ſcorniſh to complain, as that party ſaith, *Jerem. 10. Truly this is a grief, and I muſt beare it*: This is *Obduratio* or *durities*, (as the ſchool calleth it :) hardneſs and obduration; and *Job* calleth it, an hardning of a mans ſelf in ſorrow, *Job. 6.* But I mean, by patience, a meek ſubmiſſion of ones ſelf to Gods diſpenſation, out of a conſideration.

First, Of Gods ſoveraignty, and power.

Secondly, Out of a ſence, of our own deſerts by ſin.

Thirdly, Out of a perſwaſion of that comfortable iſſue, hovereth in the cloſe, that God will give to our tryall, if we can depend upon him. This, I ſay, we muſt labour for: and though the exerciſe of our patience belong, yet we muſt not give out: *Sarah* here wayted ten years; I confeſs, many of us would have been ſooner weary: but if God ſhould not answer us in twelve years; ſo long had the woman been troubled with a bloody iſſue, *Luke 8. and had ſpent all her living upon phyſicians, and could not be healed of any; nay rather grew worſe*: *Mark. 5.* Though not in eighteen years; as that woman that was bound by Satan, *Luke 13.* Though not in fix and thirty years, as it was with the palsied man, that lay at the pool of *Bethesda*; yet we muſt patiently wait till God coms: patience muſt have her perfect work; yea though God, mean to exerciſe us all our daies, we muſt ſubmit, our deſires muſt be rather *Erudiri* then *Erui*, (as Saint Bernard ſpeaks,) rather to have the afflictions ſanctified, then removed; and we muſt think (for the eſtabliſhing ourſelves in the interim,) of what we ſhould have, and what we ſhall have; we ſhould have torments endleſs, and we ſhall have joyes everlaſting, if we thus obediently wait upon God; ſuch joyes, as all the afflictions in this life are not worthy of *Rom. 8. ſuch joyes that it is but, inaeſtimabilem* light affliction, and but for a moment, in comparison of that *incommenſurabilem* Kaſ' *eternitatis* *eternitatis*: that far more exceeding, and eternal weight of glory: *2 Cor. 4.* For what is *Sarahs* ſtaying, ten, twenty, thirty, forty years, yea *Methuſelahs* age, unto eternity? Let this ſtrengthen our patience, and ever keep us from thinking of any unlawfull means to rid our ſelves from the croſs that is upon us; but do as thoſe worthies, *Hebr. 11. Who would not accept of a deliverance, (that is, upon ill conditions) that they might obtain a better, reſurrection.*

Another thing; I obſerved from this circumſtance of time in this ten years that *Abraham* had dwelt in *Canaan*, God had bleſſed

H

him

Iſa. 42. 25.

Jerem. 10. 19.

Job. 6. 10.

Luk. 8.

Mark. 5. 26.

S. Bernard.

Rom. 8. 18.

2 Cor. 4. 17.

Hebr. 11. 35.

him with a great estate; he had given him favour, in the eyes of the greatest inhabitants of the land, and they were confederate with him; he had gotten a notable victory over certain Kings, which much raised the rate of him, in the opinion of the world: and God had appeared unto him, and given him great encouragement; and yet his wife was barren; he hath *no childe*.

Thus is God pleased to dispense his blessings, that *he keepeth people short in something*: though they have much, they have not all they would have.

The son of *Abraham, Isaac*, hath a great estate, and a good and a beautiful wife: but she is barren twenty yeers together. *Rachel* is beautiful, and beloved of her husband: but yet she hath not a childe. And so it was with *Hannah*; she hath her husbands heart: but God hath shut up her womb. So we see in *Naaman* the Syrian, 2 Kings 5. *he was the captain of the host of the king of Syria, a great man with his master, and honourable; a mighty man in valour*, and had gotten victories: *but he was a leper*. *Asa* was a great Prince, and had a prosperous reign: yet he was *diseased in his feet*, 2 Chron. 16.

And we see this in experience: God giveth some man a great estate; but he wanteth honour, (and, it may be, he is happier in the want of it, if he could see it:) yet he wanteth it, because he earnestly desireth it. Another man hath Honour and Wealth; but he wanteth Health; and envieth the poor labouring-mans good stomach. Another hath all three, and yet wanteth children; and, it may be, is distressed more how to dispose of his estate, then ever he was to get it. Yea, many have Children also; but they want comfort in them: and they are beaten, oft, with that which should be the staff of their age. Many a man is comely and proportionable; but he wants an inside, and hath *animam pro sale*, his soul onely as salt, to keep his body sweet. Many are of excellent abilities: but they are deformed, and lack the symmetry of parts. Some man hath a good Invention; but he wanteth Judgement: and some have both, in a good measure; but want Memory. Some men are excellent for conception of a matter; but they want expression. Many have an *ἐγκύκλιος*, a circle of all Learning: but they are *condi*, but not *promi*; as it were cisterns, and not conduit-pipes: they have not the faculty of communicating themselves; you must pump hard, to get any thing out of them. And some great learned Ministers, are poor Preachers: or, if they be good at the Doctrinal part, they are not so good at Application.

And as God doth justly in all this; (for he may do what he will with his own:) so most wisely: for such is our corruption, and so much flesh is in us, that if we should have what we desire, in these outward things, we should neither know God, nor our selves, as we ought: *God is not in all the thoughts*: of him that *saieth in his heart, I shall never be removed*, and *feareth not adversity*: Nay, such people say unto

Observ. 2.
Gods admirable
dispensations,
that while he
furnisheth his
children, still
keepeth them short
in something.

2 Kings 5. 1.

2 Chron. 16.

Gods admirable
dispensations.

Psal. 104. 6.

unto God, (*Job 21.*) *Depart from us ; we desire not the knowledge of thy ways :* and they forget themselves even to be men , as it is *Psal.* 9. 10.

Job 21. 14.

Secondly, we should be so in love with this life , that we would never desire a better : we would say, as *Peter* in the mount , *Bonum est esse hic ; 'Tis good for us to be here :* We would chuse to have our portion in this life , and to be *filii hujus seculi* , children of this world. For, take a man that hath the affluence of all these outward things ; that hath health, and wealth, and friends , and children , and a fair dwelling ; and bathes himself in his pleasures , and wanteth none outward accommodation : and how infrequent and cold are his thoughts and desires of the life to come ! how loath is he to part with This ! *Hac sunt quae faciunt invitos mori :* these are the things which occasion an unwillingness to die. He is almost of that Cardinals minde , that preferred his part in *Paris* , before his part in paradise. Therefore, I say, God, in great wisdom , keepeth us short in some things , that we may not *cor apponere* , set our hearts upon these temporal contentments.

For the Use then :

Let us be content to want some things that our hearts stand unto : We cannot say, we are thankful for what we have , if we murmur for what we want ; if the want of one blessing, makes us over-look all the rest : As we see in *Ahab*, who prized not a Kingdom , because he wanted a poor Vineyard : and *Haman*, that took comfort in nothing, because he wanted *Mordecai's* knee. Yea , it was *Abraham's* infirmity , when he saith to God , *What canst thou give me, since I go childless ?*

Application

Secondly, if we have many things that others want ; why should we not be content to want some things that others have ?

Thirdly, with all our wrangling, we cannot have the thing we desire ; we cannot *make an hair white or black* : no man can receive any thing, but *from above*.

Fourthly, God thinks fit, that we should, as *abound* in some things, so *want* others. *Si non fit quod petitur, non expedit ut fiat,* (saith the Father :) if it be not granted which thou prayest for , God seeth it not expedient for thee.

S. Augustine.

Lastly, let us prepare our selves for heaven, and, by a meek and holy carriage, fit our selves for it : and in that place there shall be no want ; it shall give every one satisfaction : though the vessels cast into the vast ocean may be of different capacity, and so, degrees of glory ; yet the least vessel shall be as full as it can hold : and whereas here, (as the School-men acutely) *quiescimus in desiderio* , we are fain to be contented with desires of rest : there, shall be *desideriorum quies* ; an absolute and blessed rest of all desires.

We come now to the next verse ; in which , and in the two following, are set down the Consequents of this marriage of *Abraham* and *Sarah*

H 2

First,

First, her conception.
Secondly, her insolent carriage upon her conceiving.
Thirdly, the expostulation of Sarah with her husband.
Fourthly, Abrahams yielding of the power into Sarahs hand.
Fifthly, Sarahs correcting of Hagar; together with her flight.

For the first, *He went in to her, and she conceived.* For the phrase of *going in unto her*, we spake of it before, at the second verse. For the other clause, *and she conceived*, this may be observed; *That evil actions oftentimes take effect, and prosper*: that is, attain that end which the plotters and contrivers aim at.

Satan, at first, laid his bait, and it took with our first parents: And Cain, his first-born, accomplished what he intended; he had his brothers life. And so the brethren of Joseph succeeded in their enterprise against their brother. Ziba prospereth in his cheat; and Gehazi in his attempt. The ambitious mans lines hold; and the man that useth unjust courses, heapeth up wealth. And the slanderer findeth such as receive his defamations, and are wrought into an ill conceit of their brethren, by such incendiaries. The revengeful man fulfilleth his own desire of touchiness: And the voluptuous man, having laid his plot, satisfieth himself, and catcheth that he wished for.

And God permitteth it to be thus: for, though *non vult peccatum*, God willeth not sin; yet *permittit volens, & non invitus*; that God permitteth sin freely, and not unwilling: Yet his permission and his will, have two severall objects. His permission is referred to the sin it self; his will, to that good end that (by his wisdom) he is able to bring out of it. Certain it is, (saith Saint Augustine) *non sit aliquid, nisi omnipotens fieri velit, vel sinendo ut fiat, vel ipse faciendo*: nothing is done, unless the Almighty will it to be done, either by suffering it to be done, or doing of it himself.

And again, secondly, *non dubitandum est Deum facere bene, etiam sinendo fieri quacunq; sunt male*: 'tis not to be doubted (saith he) but God doth well, even in permitting those things to be done, that are done ill.

And thirdly, the good God would not suffer it, unless he knew how to fetch good out of it. Man may censure him for this permission of evil to be done, and to take effect, that he is the author of sin. Just reasons there be (as you have been taught heretofore) why God doth not hinder the wicked in their course; yea, letteth them prosper in their evil actions.

For the Use of this:

Application

Let us learn, never to justify an evil action, because of the event. Hagar here conceived; and so many a base woman hath children, as soon, and with more easie labour, then those that came honestly by them: Shall they, therefore, justify their unclean mixture? A thief prospereth: but this justifieth not his course. Good purposes and intendments do oftentimes fail; they must not be condemned for that:

Observ. 3.
Evil actions oftentimes prosper outwardly: yet no events can denigrate them, nor the divine permission be construed their occasion.

God, though the Permitter, not the Author of sin.

S. Aug. in Enchiridion, c. 94.

Lectures upon Genesis 16. verse 4.

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that: no more must wicked actions, for their success, be justified. *Caveat successibus opio, quisquis ab evangetica doctrina parvum pinguet.* May he want success, that draweth his conclusions from events. It is a thing that swayeth much with carnal mindes, that if they prosper in their ill way, and they have that which they aim at; they think it is a blessing; and hence are apt to justify their actions. *Felix scilicet virtutis vocatur* (saith the Heathen.) And *Dionysius* having a fair wind, after he had robbed the temple of *Aesculapius*, stuck not to say, That the gods did approve sacrilege. It may be, it made *Jeroboam* think the better of his idolatry, because the Prophet that spake against the altar at *Bethel*, was destroyed by a lion. And those in *Jerem. 44.* justified themselves in offering cakes to the queen of heaven; by the plenty that they had upon it. *Antonius*, Archbishop of *Floris*, tellen of the mother of *Peter Lombard*, and *Petrus Comestor*, and *Gratian*; (the first, the compiler of the Sentences; the second, of the Scholastical History; the third, of the Decrees;) being all children born in adultery and uncleanness; That when she came to confession, she told the Priest, she could not repent her of her adultery, because of the good success of it, having brought into the world three such worthy men. And still this reigneth in mens mindes, that so far as they prosper in ill ways, so far they are blessed of God.

I will shut up this Point with one known thing. Many men and women commit foul acts, and it pleaseth God to suspend his judgements, nay to suffer them to thrive and prosper, and to live in all possible jollity, without the controlment of any the least judgement: O how do they bless themselves in this, and think themselves in better estate; by far, then Preachers would make them! But, if they would look into Gods book, they should finde, that it is one of the greatest judgements that God layeth upon man in this life, that he suffereth them to thrive in sin. He telleth the people, *Ezek. 16.* that he will make his fury to rest, and his jealousy to depart from them, and he will be quiet. Which when *Saint Augustine*, upon occasion, took into consideration, he crieth out; *Quoniam peccata nulla poena.* How great a judgement is no punishment! And, *Hosea 4.* he saith she will not punish her daughters when they commit whoredom, nor their spouses when they commit adultery. And a Father, as wise as he was devout, crieth out; *Nolo hanc misericordiam, Domine;* I shew me no such mercy, Lord! For there is *Terribilis lenitas*; a terrible clemency; and *Parsuasionum delicias*, a merciful cruelty. For God, oftentimes, maketh such way for the sinner, as he did for *Pharao* his chariots, even with his came into the midst of the sea; and then he glorifieth himself in his destruction. Well then, though *Hagar* conceived, yet justifye not her fact: We must not make this a rule, to justify an action simply from the success of it.

The next Consideration is, *Hagars* insolency. When she saw she had conceived, her mistress was despised in her eyes. *Where,*

4. 16. 10
king David
no, quidam
no, quidam
no, quidam

Jerem. 44.
Archb. of Floris

Jerem. 44.
Archb. of Floris
ence, the third
part of his Hist.
p. 18. c. 6.

Ezek. 16. 42.

Hosea 4. 14.

Hosea 4. 14.

Ezek. 16. 42.

Hosea 4. 14.

Where,

Where,

Observ. 4.
Natural pride
bubbleth up, on
every light oc-
casion.

Psal. 123. 10.
Prov. 18. 23.

And 22. 5.

And 30. 9.

Natural pride.

1 Cor. 8. 1.

John 7.

And 4. 9.

Revel. 3.

2 Cor. 12.
Isai. 65. 5.

Application

Where, first, we may observe,
*How the pride of our hearts sheweth it self, upon the least start or prece-
dency we have of others.*

This handmaid hath a childe, and her mistress hath none; and she despiseth her. So it is in regard of wealth; the old proverb is, *The Blood riseth with the Goods.* David speaketh of the scorning of those that be at ease, or wealthy, Psal. 123. And Solomon saith, Prov. 18. *The rich answereth roughly, because he hath an high conceit of himself.* And Chap. 22. 5. *The rich ruleth over the poor: he thinketh he may command him as his underling, yea, may take any thing from him, and he must hold his peace; as the rich man, in Nathans parable, took the sheep from the poor man.* And therefore well did Agur, Prov. 30. pray against superfluity of riches, lest he should be proud. Saint Paul saith, *Charge rich men, that they be not high minded,* 1 Tim. 6. 17. for, (saith Saint Augustine) As each fruit hath a worm growing out of it; so *vermis divitiarum superbia*, Pride is the worm of riches. And how stately do some men carry themselves towards others, if they have more of this worlds wealth than others! So for honour: if a man be exalted, how he busles! (as in *Haman*:) nay, if he have but the meanest office, we see how he is blown up. So for Knowledge: certain it is, the property of that is, to puff up, 1 Cor. 8. and they that have a greater measure than others, scorn others (as the Pharisees did the people;) they scorn them as ignorant, and those that know not the Law: And Caiaphas telleth the chief Priest and the Pharisees; that they *know nothing at all*, John 4. If a woman hath more beauty, she despiseth her that hath less: nay, even a better garb of clothes, (that case of rottenness) is a ground of quarrel. I may extend it further, even unto spiritual gifts; those also are haunted with this evil spirit of Pride: and they that have a greater measure of them, as they think, than others, they are not onely proud in themselves, (as we see in the Church of *Laodicea*, Rev. 3. that said *she was rich*; and Saint Paul had the messenger of Satan sent, on purpose to buffet him, that he should not be exalted above measure with his revelations;) but exalt themselves above others, and despise them; as we see in those, *Isai. 65.* that say, *Stand by thy self, come not neer me; for I am holier then thou:* and in that Pharisee, *Luke 10.* that preferred himself before the Publican; yea, spake of him with scorn; *as this publican.* And I fear, the world is too full of This, in these last and worst times: For people are blown up with such a conceit of their own Knowledge and Sanctity, that they despise others the dear servants of God; it may be short, though not in truth, yet in degrees; and so prove (at once) both proud and uncharitable.

For the Use of this: *For the Use of this:*

Let us watch over our selves, and pray to God for his grace, that if God shall be pleased to advance us in any thing above others, yet our hearts be not lifted up. God would not have the Kings heart

lifted.

lifted up above his brethren, Deut. 17. 10. Let not these outward things, (these trappings) make us disdainful towards others: they be but *Pompatica & volatica*, but phancies and accoutrements; and God can soon unplume us, and take away that which swelleth us so.

Nor, in regard of spiritual things, let us be lifted up, over-weening our selves, and despising our brethren. The most laden tree boweth it self; and the heaviest ear hangs down the head; the Sun casteth the least shadow, when it is at the highest; the violet hideth it self with its own leaves, and groweth lowe, though it smelleth sweet. And I would wish all people to take heed of this pride: for this smoke may be in a cottage, as well as a palace: the bramble hath proud thoughts, as if he were fit to be King; and the thistle siderh with the cedar of *Libanus*: And therefore let all strive against pride, all mortifie this sinful lust; and let nothing in the world puff us up: for, in true judgement, it is pride without wit; yea, without grace, without true piety.

Again, Observe an instance of a servile disposition: Here is a poor hand-maide, in the condition of a bond-woman; and now having gotten the start, how copped she is! how malepert and insolent! And so it is often seen, that those that are raised from a flat ground, they are the most proud and scornful, of all others, when they get aloft: *μαύρον γὰρ τὸν ἀνθρώπον τὸ ἰδεῖν* (saith Saint Chrysostom:) for this is commonly the manner of servants, that when a little liberty or emolument is indulged to them; they quickly presume (saith he) *ἐκ ἀρχαίας πενυρίας τὸν ἐνδοκίμον ὄραν*. They can scarce contain themselves; within domestical limits, but forgetting their condition, run into ingratitude: (as it was here with Hagar.) It is wont to be said, *asperius nihil est humili cum surgit in altum*: Nothing is harsher, then a prostrate man exalted: and it is well expressed in our english proverb; set a begger on horse-back, and he wil gallop, to come from one extreame to an other, and 'tis well where moderation is kept: preferment to one of mean condition, raised from the dunghil, to sit with great ones, it is like strong drink, it maketh him gyddy. Well might Agur reckon these amongst those things which did disquiet the earth, and which the earth could not bear; Prov. 30. *A servant when he reigneth, and an handmaide heir to her mistress.* Jeroboam rose from a mean condition; and we see how insolent he was: 1 Kings. 11. So Zimry, of a captain becoming a King, how proud and cruel he was: 1 Kings 16. And Haman was but mean at first, yet when he got up, the sun never looked upon a prouder courtier, and a more insolent favorite: And Zonares telleth of Michael Balbus, servant to Leo Armenius, how base a servant he was; yea doomed to execution, and his death being adjourned, through the means of the Emperess, because it was the feast of the nativity, the Emperour that night was slain, and this wicked servant proclaymed Emperour; and

Observ. 5.
Servile dispositions
ever most
insolent, when
exalted.

Chrysostom in
locum.

Prov. 30. 22,
23.

1 King. 11.
1 King. 16.

and no sooner possessed the chayre of Majesty, but he was proud and cruel, towards both the Empress, and others. I do not say, it always holdeth; for we have examples of those that have risen from a mean fortune, and yet have carryed themselves in their preferment, humbly and wisely; as we see in *David*, that was taken from the sheep-fold, from following the ewes great with young: And *Elisha* from the plough; and *Amos* from the herds; in *Hester*, *Ruth*, and divers others: But it too too often falleth out, that those that be taken from a mean estate, and have been promoted in the world, they have quickly forgotten the rock out of which they were hewen, and the pit out of which they were digged; they have forgotten their old acquaintance, yea have even scorned their mean kindred, and proved insufferably supercilious, and stately: as *Plinius Secundus* saith, of *Largius* the Macedonian; that he was *Superbus dominus & servus, qui servi isse patrem suum parum meminit*; that he was an haughty and a cruel master, and one that would not remember, his Father to have been a servant.

Plin. Hist. v

For the Use of this:

¶ If this be so incident to those of a servile condition, when they are promoted, to be so proud; let people labour to subdue this proud humour by grace; and let the thought of their *unde*, of their mean beginnings, be as the ballast to poysse them, and make them steady: when with *Jacob*, they look upon their two bands; let them with him remember their staff, with which they went over Jordan: It is said of *Agathocles*, that being by birth but a Potters son, and having attained to be King of his own country, he caused his cupboard to be furnished with earthen cups, and his table to be served with earthen dishes; that he might thereby be put in minde of his mean and poor parentage: *En quis es* (saith *Bernard* to *Eugenius* the Pope): *sed noli obliuisci etiam quid fueris, opportune nimirum cum eo quod es, etiam quod ante eras, consideras; hac te confidenter teneat intra te, nec auolire sinas ate.* Behold who now thou art, but withall forget not what thou hast been; seasonably now with what thou art, mayest thou consider what thou wert: Let this consideration anchor thee within, and not suffer thee to flote from thy self, abroad: by this we shall be moved to thankfulness for what we have, to humility, modesty, and lowness of minde: and to carry our selves moderately to those that are yet, as we were, sometimes: I know no one peice of morality, fitter to be taught many in this city, then this; who being raised from nothing to great, both wealth and dignity, love not to look back, but carry themselves in that stately and proud manner, that they are hated while they stand, and not pitied when they fall, nor bemoaned when they are dead.

S. Bernard.

Observ. 6.

Ingratitude how
odious both to
God and man.

Saint *Chrysostom* again here observeth the ingratitude of this bond-
 woman: *Ναπερ α τος θεωρινς τος τρομα τος ορις αμας τος ελπιαν, τος ανδρα γαρ*
 She overlooketh all the long care and sollicitude her mistress had
 shewed

shewed unto her : what, had she taken such care to bring her from Egypt, and give her a liberal education thus long, and now had yielded unto her, her place in her husbands bed ; and doth she thus requite her with scorn and disdain : this sin of ingratitude, I have divers times spoken of, and therefore I will not offend your taste with coleworts twice sod ; nor grate your eares, with drawing my saw the same way again ; examples of it have been infinite in all times : Men have suffered most from those of whom they have best deserved : the childe that hath been loved best, the servant that hath been most made of, the friend that hath lien nearest the heart, hath proved ungrateful and treacherous : Thus was *Moses* served from the *Israelites*, and *David* from the men of *Keilah*, and from *Saul* ; and the children of *Iehoiadab* from *Joash* ; our Lord from the *Jews* ; and Saint *Paul*, from those that went for brethren ; and so successively ; and it continueth to this day. As one observeth, there be some beasts and birds that are only to be found in some countries, and cere in weeds grow up but at certain times, and in certain places ; but ingratitude is found out in all places, and at all times. And when one asked, Why there was not a prison for such offenders ; it was answered, Then every house must be made a prison. And certainly a gross sin it is, even against the light of nature : nay, brute creatures have been observed to be thankful : the dull earth is responfory for that it receiveth : onely men are unthankful : But, *Ingratum si dixeris, omnia dixeris* : We need say no more, we can say no worse, then to call a man unthankful.

For the Use : Let all men know themselves bound, both by Reason and Religion, where they have received courtesies and favours, to be thankful, according as they have ability and opportunity. It is sordid in him that doth a favour for thanks ; and it is base in him that receiveth a courtesie, and is not thankful.

Let us ever take heed of being unthankful towards God, our best benefactor. It is to be feared, we are sick of ingratitude ; we forget Gods favours, or we thank our selves for them, or we prize them not as we should do ; nay, in stead of being thankful for his benefits, we anger and provoke him, and turn the edge of his blessings against himself, and dishonour him with his own gifts : we heap up sins, and pile up iniquities, in stead of thanks. *Haccine reddit Domino, popule stultæ & insipiens ? Do ye so reward the Lord, O foolish people and unwise ?* Is it a solocism in manners, amongst men, to be unthankful : and is it not a foul fault in the eyes of God ? Are we weary of his blessings : The way to forfeit them, is to be unthankful : the way to continue them, is Thankfulness : like the well that *Solinus* telleth of ; that while men sing and play, it floweth ; but when they cease, it falleth as fast. So the fountain of Gods favours. The vapours that are exhaled from the earth, are restored again in sweet showers : and so our thanks and praises for Gods blessings, produce more, and make God delight to do us good, yea ever to continue to do us good.

Ingratitude.

Application



THE SIXTH SERMON.

GEN. 16. 5.

And Sarah said to Abraham, My wrong be upon thee: I have given my maid, &c.

HHe next Consequent of *Abraham's* marriage with *Hagar* is, *Sarah's* expostulation with her husband; wherein she challengeth him with doing her wrong, and maketh him the cause that she was despised by *Hagar*.

2. She challengeth him with ingratitude: she had given her maid into his bosom, and she is contemned by her: wherein she taketh it for granted, that he did foment it.

3. She breaketh out into a kinde of imprecation; *The Lord judge between me and thee*; that is, *The Lord reward thee according to that I unjustly suffer from thee.*

But before we come to these particulars, we will premise some things:

Observ. 1.
When God is not
consulted, all pro-
jects are invalid.
Musculus
in locum,

First, observe we, with *Musculus*, *Quomodo cedant humana consilia, citra Verbum Dei presumpta*: How plots and projects succeed, wherein God is not consulted.

You know the plot that *Sarah* had, and how she did accomplish it; and she expected no little comfort from it: and behold, in stead of comfort, she meeteth with contempt and scorn. And again, it proveth an occasion of a difference between her and her husband, who had hitherto lived so sweetly together, that there had not been the least touch or tang of discontentment between them. Our own contrivements, when God is not called to counsel, no wonder though, like an ill-charged Peece, they recoil upon our selves: Just like that staff of reed, *Isai. 36.* which doth not onely fail a man, but runneth into his hand, and doth him hurt. The builders of *Babel* joyn heads and hands for the erecting of that tower; and their aim was, 1. To get them a name: 2. To prevent their scattering upon the face of the earth. The failed in both: for they reaped reproach from this attempt; and they were the sooner scattered abroad one from another. There was nothing of God in that plot of *Joseph's* brethren against him; and therefore it succeeded accordingly, on their part: for they hasten that promotion of his, which they would have prevented,

Isai. 36. 6.

vented; and they treasure up for themselves matter of sorrow and repentance: For we know what perplexity they are in in Egypt, when they reflect upon this unnatural fact of theirs; and how jealous of their brother, when he hath discovered himself, lest he should pay the old score. What a plot had *Pharaoh* upon the people of *Israel*! Come, (saith he) *let us mark wisely*: He oppressed them with hard labor, thereby to exhaust their strength, that they might be disabled from generation, and so he might prevent their multiplication: and behold, the more they were oppressed, the more they were increased, even as the fishes of the sea: he was disappointed in that which he aimed at, and, no doubt, vexed to see himself so disappointed. *Saul* did not ask counsel of God, when he laid that plot against *David*, that he should marry his daughter, and give an hundred foreskins of the Philistims, for a dowry: his aim was, that he might be cut off; but see, he reapeth nothing from his plot, but that which grieveth his heart, the improvement of his honour whom he hated. *Jeroboam* had a plot for the strengthening himself in his usurpation, That he would erect two calves in *Dan* and *Bethel*, and so keep the people from going to *Jerusalem* to worship; and This the very means of the destruction of him and his posterity. The world ringeth of the plot that *Haman* had against the Jews: and you know the issue of it; the Jews are preserved, and himself is executed. *Jonah* had a plot to subterfuge his employment to *Nineveh*; he will flee to *Tarshish*; and applaudeth himself in that quietness he shall enjoy at such a distance: But see the issue; God dispatcheth a message after him, in the mouth of a whirlwinde, and he is throwne into the sea. The plot of the high-Priests and the Rulers, was, to take away Christs authority. And those husbandmen to whom the vineyard was let out, *Matth. 21.* and when Christ came among them, they said, *This is the heir: come, let us kill him, and the inheritance shall be ours. Occidistis eum, & semen hereditatis non est vestra,* (saith Saint *Augustine*.) You have killed him, and yet the inheritance is none of yours: Nay, that which they were so studious to prevent, they hastened by this means: for, the Romans came, and took away their kingdom; they were scattered abroad, and under that miserable dispersion they yet lie; and the blood of our Lord is upon them, and their children, unto this day.

And are not we able to seal to this in our own experience? How the lustful, covetous, revengeful plots of men, have not onely failed, but brought much grief and danger to the contrivers; that as the bird is lured with that which groweth out of its own excretion; so they have reaped the sorry fruit of their own way; and their own projects have been their punishments.

And who can expect it should be otherwise? For, can any thing prosper without God? Nay, doth he not denounce a wo against Those that ask counsel, but not of him? *Isai. 30.*

Secondly, doth he not say to the Prophet, (*Chap. 8.*) *Take counsel*

Matth. 21

S. Augustine.

Isai. 30. 1.
And 8. 9.

And 19. 3.

together, and it shall be brought to nought? Doth he not say, Chap. 19. that the spirit of Egypt shall fail in the midst of it, and he will destroy the counsel thereof? Doth he not say, that Israel shall be ashamed of his own counsel? Hos. 10. 6.

For the Use of this:

Application

Let us, in all our intendments and purposes, advise with God, and project nothing but what we have warrant for from him. If it be of God, (as Gamaliel sometime said) it will stand: but if it be onely of mans own brain, it will come to nought, and not onely fail us, but foil us; prove a detriment and grief unto us; and the more vexatious, because we owe it to our selves, as the authors of it.

Object.

I, (but will some say) We have known men that have laid their plots, and they have prospered: and they have found that contentment in it which they promised themselves. As for instance: a man that hath had his plots for the hooking in of great means, by unto-ward ways; his lines have held; he hath lived jovially, and left this estate to his heirs, and settled it as sure as Law could make it.

Sol.
S. Augustine.

And do you call this Prosperity? *Lucrum in arca, & damnum in conscientia*, (saith that Father:) Gain in the coffer, and loss in the conscience. What? a man to go to hell, to make his son rich? Is there any comparison between winning of the whole world, and the loss of the soul? *Edo et redior edo*: sure, nothing is of equal value with that. Besides, hath he not treasured up a curse for posterity? For, how have we known such estates moulder away to nothing, in a generation or two?

Object.

I, but (it will be said again) even the best projects, and those which be according to Gods will, yet always succeed not; nay, sometimes men are damnified by them.

Sol.

It may be so in the outward man, which God, in his wisdom, may suffer; as we see in the children of Israel, that were twice discomfited by the Benjamites, and overthrown with a great slaughter, (though, both times, God commanded them to go out) for the exercise of their patience, and punishment of their sins, to move them to fervent humiliation and invocation. I say, It may be thus in the outward man; but never in the inward man, as not damnified there, because he hath his conscience to witness unto him, that he hath done things uprightly and lawfully: and this testimony is a good harbour, in the miscarrying of any business.

I renew then my Exhortation: Let us not look for comfort in any business; wherein we do not ask Gods counsel; be our helps and means as probable and likely as may be. Let us look, *non confirmari, sed infirmari*, (as one saith:) not to be strengthened unto the end, but weakned therewith: expect God to cross us, to give us mourning, instead of all the mirth we looked for; penury, instead of plenty; ignominy, instead of dignity; contempt, instead of comfort: as we see here in Sarah, whose plot is paid home, with the insolency

lencie and pride of her servant, that she had preferred to her husband. Which are two things further that we are to consider of, as those which did edge her expostulation with her husband.

First, the ingratitude of her maide. I told you of the last day, how ill it was in *Hagar*: now let me tell you, how deep it cut her mistress: that she, whom she had loved and dignified, should be thus malepert against her; and certainly, ingratitude after good and great deservings, will affect much: *Joseph* thought with himself, how ill his master must take it from him; that he, whom he had so respected and advanced, should wrong his bed: we know what *David* had done for *Keilah*; he had saved it from the Philistims; those ingrateful ones, for all that, had a purpose to deliver him into *Sauls* hand; it much troubleth him, in so much that he asketh God, once, and the second time, *will the men of Keilah deliver me?* Can they be so unthankful for a benefit so fresh in their remembrance? *1 Sam. 23.* *David* knew well what he had done for *Nabal*, how he had saved his flocks; and therefore, when he forgetteth his kindness, and sendeth him such a churlish answer to so modest a motion, he is put into a passion, is much troubled, and resolveth upon a speedy and sharp revenge, *1 Sam. 25.* You shall see how the same *David* bemoaneth himself, *Psal. 41. 9.* that his familiar friend in whom he trusted, and who did eat of his bread, whom he put in his bosom, He lift up his heel against him: (and as he saith else where,) had it been a stranger, or an adversary, he could have borne it; but from such an one as he had loved, and done good unto, this grieved him: there is much Emphasis in that one word of Christ to *Judas*, *betrayest thou the son of man with a kiss?* Thou, my Domestick! thou that hast been so neer unto me, yea whom I trusted to be my pursuer! Thou betray me! and when *Cesar* was slain in the Senate, all the wounds he received from the rest of the conspiratours, were not so grievous unto him, as that of *Brutus*, *κὶ ἐδ' ἑταῖρος*; what, thou my son! a cold winde from the South is most unnatural, and unkindness from those that we have most favoured, is intolerable.

Now for the Use of it

Because we may be exercised with this trial among others, and that we may finde people ungrateful unto us; and those most, of whom we have deserved best; and because, it is a thing apt to work upon us, and disturb us; let us fortifie our selves against it, by these things.

First, let us consider the vitiousness and depravedness of mans nature; as there is in man a *semen iniquitatis*, a seed-plot and seminary of all sin; and among the rest, he is apt to be guilty of ingratitude; we should therefore wonder no more at this than at other sins; for the fire will burn, and the fountain will bubble up, and corrupt Nature will shew it self; every thing will doe according to its kinde.

Secondly

Observ. 2.
The ill offices of
a friend, still
wound the deep-
est.

1 Sam. 23

1 Sam. 25.

Application

Judg. 8. 10.

Secondly, to pacifie us, let us know we are not alone in this; in all times men have had experience of others unthankfulness. *Moses* from the people, to whom he did so many good offices; the *Egyptians* soon forgot *Joseph*, who, when time was, was only, under God, the preserver of their Country: *Israel* shewed not kindness to *Gideon* according to all the goodness that he had shewed to *Israel*; *Judg.* 8. our Lord suffered in this kinde from the Jews; yea from *Judas* his own Disciple; and who are we, that we should be exempted from this tryal?

Thirdly, let us think often of our carriage towards God, how he hath heaped up blessings upon us; yea, tyed one favour upon another: and that יומיו, that is, day by day, every morning, his mercies are renewed; he doth not only prevent us with them, and follow us with them; but even compasseth us with them: we are as a Center, wherein the lines of his blessings from every part of the Circumference, do meet: and yet how unthankful are we! every day provoking him, every moment sinning against him; as if we would out-vie his mercies, with our sins: as if like the *Sycamore* tree, we were the more barren for the oftner watering; it should less trouble us therefore, when men are unthankful unto us, when we consider the measure we offer to God; nay, we should take it as a just punishment of our ingratitude towards him.

Fourthly, we should not do good turns to others for thanks, or to oblige them unto us; but we should do, what we do, ingenuously, out of a conscience of Gods commandment; that tyeth us to do good offices to them, out of a sense of our brothers necessities; or out of a feeling of what true friendship and charity requireth of us: For when we ayme at thanks, in the collation of favours, and think to binde men unto us, it more affecteth us when they prove unthankful.

Tertullian.

Lastly, the best way is to leave such persons to God, who is a sure pay-master to those that are guilty of this moral defect; this breach of good manners; in experience, he hath seldom suffered ingratitude, even in men towards men, to go unpunished; now if God will revenge it, why should we afflict our selves with it? *Idoneus Sequester*, Is (saith *Tertullian* in this case:) He will remember it, when we have forgotten it.

Observ. 3.
Contempt is the
heaviest burden
to ingenious spi-
rits, with the re-
medies against
it.

A second thing that edgeth *Sarah*, is, contempt and disdain, that she findeth of her self, in her servant; she was despised in her eyes: and it cannot be denied but that was a shrewd temptation; it was not so much by far, to be unthankful, as to add scorn unto it: the generous nature of man doth doubtfully conflict with this; and it can brook any thing rather then contempt: above hell there is not a greater punishment, then to become a *Sannio*, a subject of scorn: *Samson* more patiently endureth the boring out of his eyes, then the ludicrous scoffs of the *Philistines*: the insultation of her colleague, was

was that which vexed the soul of *Hannah*; *David* bewaileth himself to God, Psal. 69. *Thou hast known my reproach, and my shame, and my dishonour*: and verse 20. that you may see how it affected him, (he saith) *reproach hath broken mine heart*; and Psal. 119. 39. he prayeth God to turn away the reproach which he so feared; and Psal. 123. 10. he saith, *our soul is filled with the scorning of those that are at ease*: *Alexander* did profess that neither the proscription of his goods, nor his banishment nor the wounds received in his body; were so grievous unto him, as one scornful word of his enemy *Ctesiphon*: and when the height of Gods anger is set down against the wicked, He is said, *to laugh them to scorn*; Psal. 2. and amongst his fiercest punishments, he threatneth to make wicked men a scorn, and hissing, and a shame and reproach to others.

Psal. 69. 19, 20. &c.

For the Use of it:

This may befall us, (who had rather suffer a blow then a jeer, a wound then a word of disgrace;) and therefore we must arm our selves against it, by considering,

Application

First, that others, and those dear Saints of God, have suffered the like; how was *Joseph* scorned by his bretheren: they stile him, in contempt, the dreamer; and how was *Moses* used by the people? as for *Moses*, we know not what is become of him; which Saint *Chrysostom* saith, was spoken *disperius*; in way of contempt, and contumely: and so we see how *Job* was despised when he was down the weather; yea, even by those, whom, when he prospered, he would scarce have set with the dogs of his flock: and *David* was fully exercised in this kinde, the very abjects despised him, and the drunkards made songs of him: and *Jeremy* complaineth, Chapter 20. *I am in derision daily, and every one mocketh me*: how was our blessed Saviour despised, and rejected of men! as it was prophesied, Isa. 53. they vilified him in his life, and gave him base language; he was a sinner (in their mouthes) a friend of publicans and sinners; he was a Samaritan, and had a devil: and in his death, he that was *Clarus imperio*, was *plenus opprobrio*, (as the Father speaks,) he that was bright in Majesty, was full of ignominy; he was undervalued to a wicked murderer, he suffered between two thieves; and when he was upon the Cross, one of them reviled him: and those that passed by flouted him, and wagged their heads saying, *Thou that destroyest the Temple, and buildest it up in three dayes, save thy self*; how were the Apostles contemned: thought to be full of new wine; and so Saint *Paul* amongst the rest, disparaged as a babler by the Athenians, as a pestilent fellow, by *Tertullus*, as a mad man by *Festus*.

S. Chrysostome

Jer. 20. 7.

Why then, let not contempt and scorn afflict us too much; seeing we have such partners in it.

Secondly, to stay us, let us consider of Gods hand in it; we suffer according to the will of God, 1 Pet. 4. and *David* stayed himself with this, that God bid *Shimei* rail; 2 Sam. 16. God hath many rods, to

scourge

1 Pet. 4. 19.

scourge us withal; and if he please to take this of Contempt, who are we, that we should murmur?

2. God doth it for good ends:

First, to exercise our patience.

Secondly, to keep us from seeking the praises of men.

Thirdly, to assure us that we are in the right way that other of his servants have been in: for they have gone thorow good report, and bad report, 2 Cor. 6.

2 Cor. 6. 8.

3. A third thing that I prescribe, for the better bearing of Contempt, is, to labour the subduing of that pride which is in our hearts: for, because we think too well of our selves, and have an over-weening of our own parts, we are impatient of the least scorn. Haman was a proud man, and therefore it brake his heart, almost, to finde disrespect but from one poor Jew. The Pharisees were proud, and highly conceited of themselves; and therefore we see how they scorn the man that had been blinde, and think themselves disparaged that he should teach them.

4. We should be often in the meditation of our sins: for when a man seriously considereth of them, and groaneth under them, he maketh nothing of mens taunts and reproaches. When Sin lieth heavie, Contempt lieth light: but where sin lieth light, every disgraceful passage is a burden. David saith, *Psal. 38.* being exercised with a sight of his sin, when his enemies did vent their scorn and reproaches against him; he was as a man that heard not, and in whose mouth were no reproofs.

Psal. 38.

5. Lastly, let us seek, in all things, to approve our selves to God, and then we shall be able to say, with Saint Paul, *I pass not to be judged of you*, 1 Cor. 4. as knowing, that he is not commended, whom man praiseth, but whom God commendeth, 2 Cor. 10. 18. While a man knoweth that he is in Gods books, what need he care for the Contempt that the world putteth upon him? A Pearl loseth not its value, because it is tumbled in the dust: *I will be base in my own sight*, saith David. It will appear, another day, of what high account God maketh his despised servants; and they shall have glory for that scorn they have suffered: and our blessed Lord *despised the shame*, for the glory that was set before him, Heb. 12.

2 Cor. 4.

Heb. 12.

But now to come to the Expostulation:

First, she challengeth her husband of doing her wrong: and we may observe,

1. How bitter and vehement she is in her language.

2. How unjust her challenge was.

She was bitter. These were harsh terms for a woman, but especially for a wife, and to such a husband as Abraham was to her. But, as Chrysostom saith, *γυναικὸς ἀνδρὸς τὰ ὅσα τὰ ῥήματα, καὶ τῆς ἀδυναμίας ταύτης τῆς φύσεως*: the words of a woman right, and of the weakness of that sex; a womans words transported with passion: which is a thing that of-

Observ. 4.
Of fierceness,
and effeminate
passions; with
the allay thereof.

ten

ten befallth those of that corporation; they are not onely lacrimous and sharp, but bitter in their language. There was too much bitterness in that speech of *Zipporah* to *Moses*, *Exod. 14. 25.* *Surely a bloody husband thou art unto me*; and she goeth over it againe; (for the clack, when it is once a going, doth not soon cease:) *a bloody husband thou art unto me.* And what a bitter word was that of *Michal* to *David*, and mingled with much scorn! *How glorious was the king of Israel to day, who uncovered himself in the eyes of the handmaids of his servants, as one of the vain fellows uncovereth himself!* She maketh him not onely uncivil, but no better then a fool, *2 Sam. 6. 20.* And was not that speech as bitter, of *Jezebel* to *Ahab*, when he lay sick upon his bed, because *Naboth* had denied him his vineyard? *1 Kings 21.* *Dost thou now govern the kingdom of Israel?* As if she should have said, I am ashamed that thou shouldst be called a King, that art of so poor a spirit; to afflict thy self for the denial of that which thou mayest command: if thou canst not have it by fair means, extort it by force. She doth upbraid him with pusillanimity. And as bitter a speech was that of *Jobs* wife to her husband, *Job 2. 9.* *Dost thou still retain thine integrity?* Art thou so vain, to serve that God that thus afflicteth thee? Art thou so in love with blowes? Much good do thee with thy Religion. She maketh him even senseless and foolish, that would endure so much, and not rid himself of life. And some such wives hath the world known, (I would it did not still know) that are bitter in their speeches upon occasion, that a man may judge the poison of asps to be under their lips; their tongues cutting like a sharp razor. So sharp is their language, that many a *Xantippe* putteth *Socrates* to the practice of his best Philosophy: So sharp, that *Solomon* compareth them to a continual dropping; *Prov. 19.* Yea, he saith, *Chap. 21.* *It is better to dwell in the wilderness, then with a contentious and angry woman.* Some men have reason to wish, either their wives quieter, or their houses larger: (women being all Linguists, but some more nimble then others, of everlasting motion.) Yea, *Saint Augustine* findeth none so fit a resemblance of an ill conscience, as a scolding woman. God help the man that is so vexed; he hath his purgatory in this life. And some of the Hebrews had a conceit, that such an one should never come into Judgement; because he had a sufficient punishment here.

For the Use:

Let wives take heed of the waspish stinging tongue: let them not use sharp and provoking language: let them labour for that which *Saint Peter* maketh a chief ornament of that sex, and to be of great price in the sight of God; and that is, *a meek and a quiet spirit*, *1 Pet. 3.* Let them control their passions; and never suffer them to break out into intemperate speeches, to the kindling of such a fire, as God knows when it may be quenched. The Rabbins observe, that in the holy Tongue, *אדם* signifieth a man, and, *אשה* a woman: the first

K

and

1 Kings 21. 7.

1 Kings 21. 7.

Prov. 19. 13.

S. Augustine.

1 Pet. 3. 4.

Application

1 Pet. 3. 4.

and the last letter make יד, which is as much as ידיו, God: but take away those two letters, and then remaineth nothing but אש, and that is fire. Where God is not, to rule the passions, and to control the corrupt affections; there is nothing but fire; and such a fire, as will quickly burn up the family.

Secondly, observe, that as she was vehement and bitter, so she challengeth her husband unjustly: for how was he in fault? nay, she knoweth not; she hath not yet examined, whether *Abraham* gave any encouragement to *Hagar* to be thus malepert; she onely suppo-
seth it.

Observ. 5.
Rashness and
unjust accusa-
tions, with their
cautions.

An untoward and sinful thing it is (though it is too common) to challenge another without true ground.

Rachel speaketh passionately to her husband, *Give me children, or else I die*, Gen. 30. 1. as if he were in the fault that she had none. He presently let her see her error: *Am I in God's stead*, (saith he) *that hath withheld from thee the fruit of the womb?* The wife of *Potiphar* seemeth to accuse her husband in the presence of her servants, that he had brought in an Hebrew to mock her: and so *Zipporah* challengeth her husband that he was the cause of that act that was so horrid unto her; the circumcising of the childe. *David* saith, they layd to his charge things that he knew not; and we finde how *Shimei* charged him with that, that he was altogether innocent of; bloodiness against the house of *Saul*: And so we see what a jealousy the servants of *Ammon* put into his head concerning *David's* Messengers, that they were purposely sent to spy out the weakness of the land. *Jeremy* was challenged, to stand on the Chaldeans part: our blessed Lord was challenged for an enemy to *Cesar*; and so were his Apostles, falsly accused: and so were those Primitive Christians, that in their *antelucani* *Catus*; their early devotions, they did practise a promiscuous uncleanness; that they worshipped an Asses head; that they did sacrifice their own children; all which, even *Plinius Secundus* himself doth acquit them of

For the Use of it:

Application

Let us take heed of this precipice, of accusing others falsly; it is the devils trade: he is *Asafer*; and he hath that name, for accusing; and false accusers, as his own children, are called *Sadbanes*, *Titus*. 2. challengers of others falsly, without just ground; and that argueth;

First, want of wisdom; for a wise man will be assured of the fault, before he challenge one for it.

Secondly, want of charity, for love will rather cover a fault, when it is known, then pick an hole where there is none.

Thirdly, it is the next way to make one that is a friend, to be an enemy; for it is harsh to any ingenuous nature, to be challenged for that which he is not guilty of, as we see in *Ishbosheth*, who challenging *Abner* for going in to his fathers concubin, (of which some think

think he was guiltless; and it was only *Joseph's* suspicion; yet had made him fall off from him, to the house of *David*; 2 Sam. 13. p. 165

Again, we may learn here, that if jealousies and ungrounded suspicions, do work such ill abroad; what will they do in the Family; and in the man and wife between whom there is the truest relation; when they only suspect one another, and thereupon fall to challenging each other without sure ground; oh, what a distraction it worketh, and how it doth sour that sweet estate of wedlock: maketh a disorder amongst the Children and Servants; and it may be, a siding; and the breach is hardly made up again: the purer the love is, and the less conscious of any just occasion, the more sensible: you may do that to a stone jugg, that you cannot do to a Venice glass; it must be used tenderly: I wish ever therefore that wisdom and charity between man and wife; that they be not forward to suspect evil of each other: and never to proceed to challenging of each other, without apparent ground; and even then with that mildness and moderation of spirit, as becometh those that are so near; as we see in *Joseph* towards *Mary*, though but espoused.

Thirdly, you have seen she was vehement and rough in this challenge: but suppose she had just cause, there had been more reason she should have charged her self before her husband; for saith Saint *Chrysostom*, *μηδ' ενα αδιναν ηνκατος*; why dost thou oh woman, accuse him of doing the wrong? didst not thou lay the plot, and persuade him by arguments, to go in unto the maid? didst not thou bring her unto him; and give her to him, to be his wife? did the just man ever seek her, or any other, save thy self, to have children by? nay, had he ever any such thought? We see then here, that which oftentimes falleth out in the world. They that are most guilty are apt first to complain, and cry out of injury; the mistress of *Joseph* that was all in the fault, yet cryeth out to her servants, that *Joseph* would have abused her; and as soon as her husband cometh home, frameth a formal accusation against him: when the two *Hetrews* did contend, Saint *Stephen* noteth, *Act. 7. 27.* that he that did the wrong to his neighbour, is the most clamorous, and thrusteth *Moses* away, and will not endure to hear of a reconciliation; *Zipporah* sharpeneth her tongue against her husband, and calleth him bloody, because of the Circumcision, whereas she was in the fault, and the cause that the Angel of God met *Moses* in the Inn, and would have killed him: *Saul* complaineth against *David*, and *David* had more just cause of complaint against him: *Ziba* that playeth the knave with his Master, complaineth of his Master: and the Elders in *Daniel* complain of *Susanna*, when themselves were capital offenders: who hath not heard of *Fimbria* the Roman, his complaint against *Scævola*, because he did not *Totum telum recipere*; receive the whole weapon into his body. It is Saint *Ambrose* his saying, *Festinat loqui, qui timet vinci*; He maketh haste to complain, that

2 Sam. 3.

S. Chrysostom,
in locum.Observ. 6.
Of clamorous-
ness, and that it
is rather a sign
of guilt, than in-
nocence.

Act. 7. 27.

Hist. Susan.

Application

hath the worst end of the staff : and we have known it in Domestical quarrels, that the wife hath cryed out of injury, when her self hath been in the fault. And so on the other side too, let not people be of that bold front to accuse others of that wherein they are most culpable ; for it is a fearful thing to go against the light of a mans own conscience : though they may get something with men by clamour, yet they offend God, and wrong their inward peace : in stead of quarreling, they should say as *Judah* ; *she is more righteous then I*. I am to blame, and therefore I have reason to challenge my self, rather then another.

Prov. 18. 17.

S. Gregory.

Exod. 23. 3.
Tostatus &
Calvin. in locum

Secondly, It should teach those, to whom belongeth the hearing, and judging of causes ; not to be too hasty in determining them, upon the first complaint, or to give credit to the first information : For, as we say, one tale is good, till another be heard ; and *Solomon* saith, *Prov. 18. He that is first in his own tale seemeth righteous, but his neighbour searcheth him out*. It was the infirmity of *David*, that upon the information of *Ziba*, he passed sentence ; *dum verba mentiens audiant ; Sententiam contra innocentem pronunciant*, (saith *Saint Gregory* :) while they hear the false accusation of the guilty, they pass sentence against the innocent. On the other side, it was commendable in *Alexander*, that he professed he would keep one ear for the party accused : the Lords command is, *Exod. 23. Thou shalt not countenance a poor man in his cause* : that is, saith *Tostatus*, *præter merita causa* : Thou shalt not respect him in judicature, beside the strict demerit of his cause ; and *Calvin* saith very well, *major quandoque est pauperum audacia, & temeritas*. Sometimes the poor are bold, and rash, and ready to do wrong, and still complain ; and to think they shall be heard because they are poor : whereas there is more reason, in such a case, they should be punished, then relieved : I say therefore again, let those that are to decide controversies, be wise and diligent, and tractable, and weigh things equitably ; for they shall finde those that are most faulty, to be most forward to complain : even as it was here with *Sarah*, that had reason to have plucked her self by the sleeves ; and not have challenged her husband, for doing her wrong.

Preached, June 9. 1641.

THE



THE SEVENTH SERMON.

GEN. 16. 5.

And Sarah said unto Abraham, My wrong be upon thee: I have given my maid into thy bosome.

IF you do not remember the Division was made of this Chapter when we entred upon it, I will again repeat it.

It hath four Parts.

In the first, is set down the marriage of *Hagar* and *Abraham*, in the three first verses.

Secondly, the Consequents of it, in the three next, which are,

1. *Hagar's* conceiving.
2. Her insolency upon her conception.
3. The expostulation of *Sarah* with her husband.
4. *Abraham's* yeelding of the handmaid into the power of *Sarah*.
5. *Sarah's* correcting of *Hagar*; together with her flight upon it.

In the third Part, is set down the Angels meeting of *Hagar*, and his perswading of her, upon the discovery of the cause of her flight, to return to her mistress, and to submit her self unto her: and his prediction concerning the childe she went withal; from the beginning of the seventh verse, to the end of the fifteenth.

In the last part, is set down the birth of *Ishmael*; together with the age of *Abraham*, when *Ishmael* was born unto him: in the two last verses.

We have quite dispatched the first Part, which containeth the marriage of *Abraham* and *Hagar*; and are entred into the second, which intreateth of the events of this Marriage: and two of them we have handled; *Hagar's* conception, and insolency upon her conceiving: And have in part touched the third, which is the expostulation of *Sarah* with *Abraham*, in this fifth verse.

I must tell you what hath been observed, and then proceed to that which remaineth.

First, more generally, we noted the ill success of plots and projects, wherein God is not consulted.

Secondly, more particularly, we shewed, how she challenged him for

for doing her wrong. Her words (as I told you) were,

1. Bitter.

2. Unjust.

3. More unjust, because (if there were cause) she had reason to have challenged her self, before she should have challenged her husband.

Now we go on.

Observ. 1.
Upbraiding for
courtesies, visions
and sinful.

Gen. 19. 9.

Exod. 2. 14.

2 Cor. 12. 13, 14

Q. Curtius.

Senec. lib. 2. de
Beneficiis.

Glossa inter-
linearis.

I gave my maid into thy bosom. Which, at once, *Commemorates, & quasi exprobat beneficium*, (saith a learned Expositor upon my Text) doth commemorate, and withal challenge him for a courtesie. If it were a kindness she had done him, she did upbraid him, and (as we say) cast him in the teeth with it. This humour seemeth to have been in the Sodomites, who, when *Lot* did dissuade them from violating the Laws of hospitality, and offering injury to his guests; they say, *Gen. 19. 9. This fellow came in to sojourn, and he will needs be a Judge.* They upbraid him with that favour they had afforded him, in suffering him to inhabit amongst them, being but a stranger. And the same spirit we may imagine to have been in the Hebrew that contended with his fellow, between whom *Moses* would have composed the difference; he saith to *Moses*, *Exod. 2. Intendest thou to kill me, as thou killedst the Egyptian?* As who should say, Meddle no further in this business; it is sufficient that I would have informed against thee for killing the Egyptian. It is very likely that it was one reason why *Saint Paul*, when he was at *Corinth*, and took pains amongst them, would not be beholden to them for any contribution; he knew they were a proud people, and that, by the instigation of the false Apostles, they would have been ready to have laid in his dish what they had done for him; and have twitted him with it; and therefore he would rather labour with his hands, then to be supplied by them, *2 Cor. 12.*

This exprobat is a soltecism in good manners, and a foul transgression against the vertue of Beneficence. *Curtius* telleth us, that it was the saying of *Chilon* the Lacedemonian, *Dati beneficium decere oblivisci, accepti meminisse*: That it becometh a man to be forgetful of a benefit bestowed, and mindful of one received. And so saith *Seneca*, *Hac beneficium inter duos lex est, alter statim oblivisci debet dati, alter accepti nunquam*: This is the Law of beneficence between two, (saith he) that one presently forget the collation of a benefit, the other never the reception. *Quoniam dices, (saith he) Ego te servavi, ego te eripui morti; admonitio radium facit; exprobratio odium*: As long as thou shalt say, I have saved thee, I have snatched thee out of the jaws of death; this admonition causeth irksomness; this upbraiding, odiousness. *Lacerat animum, & punit, frequens meritorum commemoratio*: The oft mention of deserving, rendeth and teareth the minde of the obliged. And as it dyeth the cheeks of him that hath received; so it spoileth the gift that hath been bestowed. *Datum offuscatur, qui impropere ar*, (saith the interlineary-Gloss:) He sullieth his

his gift, that upbraideth him to whom he hath given. And *Rabanus* saith, *Obfocai datum, qui in proprio lacerat proximum*: He choaketh his own credit, that giveth a favour and a jeer together. And there is never an ingenuous man in the world; but he is more troubled and grieved with upbraiding, then ever he was helped or delighted with that which was bestowed. Yea, the Heathen man saith, *Beneficium in injuriam convertit*; such an upbraider, turneth his bread into a stone, his countenance into an injury.

For the Use of this:

We should take heed of this foul, yet frequent fault in the world; which is, When men have done kindness to others, to nose them with it, and report it to others. The Wise-man maketh it an ill thing, to rate a man with harsh language, and then to bestow something upon him: such a gift may be thought rather *Injuria satisfacta*, then *Beneficii collati*: to have more of satisfaction for that injury, then of conferred kindness, in it: And so, after a benefit bestowed, to upbraid him with it. Let us take heed of both: for, he that giveth with ill words, gives *panem lapidosum*, bread with gravel in it: and he that upbraideth afterwards, he spoileth his gift, and loseth his thanks: 'Tis *nimium liberalitatis, cum exigit gratiam*; more bounty then was wished for, that extorteth thanks: and is far from the example of God, of whom it is said, *James 1.* that *he giveth to all men liberally, and upbraideth not.*

Application

Why, (but will some say) may not a man, at any time, tell a man what kindness he hath shewed him, and tell others of it?

Yes, if they shall be grossly ungrateful, either by forgetting or slighting the benefit received, or by returning ill for good. As the Lord speaketh much to *Samuel*, what he had done for *Saul*; and by the mouth of *Nathan*, what he had done for *David*; and by *Isaiah*, what he had done for his vineyard: and Christ himself upbraideth those Cities wherein he had done most of his miracles, because they repented not, *Matth. 11.* And thus *David* telleth what he had done for *Nabal*, when he saw him so ungrateful, that he would not gratifie him with a little of his superfluity, in the time of his necessity, *1 Sam. 25.* And *Jacob* telleth *Laban* to his face, what good offices he had done for him, when he was so injurious. But else, it is an unfitting and uncivil thing, for a man to upbraid another with the good he hath done him: he doth but put his brother to the blush, and even retract and make void his own benefits: And if he blowe his trumpet in the hearing of others, and tell, that this and that he hath done, it argueth rather pride and vain-glory, then true beneficence and charity.

James 1. 5.

Isai. 5.

Matth. 11. 20.

One word more, of the phrase here used: *I gave my maid into thy bosom.*

It is said, verse 3. that she gave her to her husband, to be his wife. From whence we may collect,

What

Observ. 2.

Distance and
strangeness, is
blameable in
wedlock.

2 Sam. 12. 3.
Vers. 8.

Gen. 26. 8.

Application

Prov. 5. 19. 20.

Seneca.

S. Augustine.

Job 19. 17.

What is the nearness and intimacy of the wife to the husband.

She is *the wife of his bosome*, so often called in the Scripture: Deut. 13. 6. *If the wife of thy bosome shall tempt thee.* So; Deut. 28. 54. *The wife of his bosome.* By that sheep that lay in the poor mans *bosome*, 2 Sam. 12. is meant, the wife of Uriah, whom David had defiled, and taken to wife, after the slaughter of her husband: and, vers. 8. *Nathan telleth him, he gave him his rich wives into his bosome.* So, Micah 7. 5. *Keep the door of thy lips from her that lieth in thy bosome.* The Spouse saith of her Husband, Cant. 1. 6. *His left hand was under her head, and his right hand did embrace her:* it argueth she lay in his bosome. I say, This argueth the nearness and intimacy of the wife to the husband: And those familiar gestures, and loving dalliances that are often used, are but expressions of it. It is said, that *Abimelech* saw Isaac *sporting with Rebekah*, Gen. 26. in such a familiar, yet sober and decent manner, that it perswaded him that she was his *wife*, whom before he had affirmed to be his *sister*: for he well understood, that Isaac, being an holy man, would not have been so familiar with any but his wife.

Now for the Use of this:

Is she *the wife of the bosome*, and his own; yea, *his own flesh*? How cometh it to pass, that many are so strange to their wives? They can take more content in the company of others, then their own; and express more mirth among strangers, then with their own wives: yea, thrust their wives from them; while they put others into their bosome. I would they would but read and meditate upon that of Solomon, Prov. 5. who, speaking of the wife, giveth this advice: *Let her be as the loving hind, and as the pleasant roe: Let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou be ravished with a strange woman, and embrace the bosome of a stranger? The harlot is the stranger, or the strange woman: a mans wife is his own: and what if not so fair or wise as another: yet she is his own. Nemo amat patriam quia magna, sed quia sua.* (saith Seneca:) No man loveth his Country because large, but because his own. And men love their conceits, *non quia vera, sed quia sua.* (saith S. Aug.) not as they are true, but as their own. She is his; and his love and affection must be confirmed to her.

There is, oftentimes, as great a fault in the wife towards the husband: he is called *the husband of her bosome* also, Deut. 28. 56. And yet some women can be free and familiar with other men, with the neglect (I had almost said contempt) of their own. Job complaineth, that his *breath was strange to his wife*, Chap. 19. and he was therein afflicted, when she ought most to have comforted him. And there be many, that, both in prosperity, and adversity, set too light by their husbands.

Let man and wife take heed of this strangeness. By this phrase, *the wife of the bosome, and the husband of the bosome*, is intimated the inter-
ness, and strictness of affection, that should be between them, that

com-

comfort, and contentment, and solace, that they should take in each other. The bosome is the place of warmth and refreshment; and therefore it is, (say some) that Heaven is called *Abrahams bosome*; in which place those will hardly meet, that are so far from each others Bosome; that they come not neer each others Bed or Board; nay, the same House or Town will not hold them: and may we think that, living and dying on these terms, the same Heaven will hold them?

To go on:

She instanceth the carriage of her maid, and taxeth her both of Ingratitude, and Insolency. In the last part of the verse, she desireth God to judge between her and her husband: which some will have to be a simple referring of her self to God; as if she had said, What now I sustain in this passage, let God judge it; I refer the cause to him. And if so, she setteth us a good example,

That we should not revenge our selves, but commit our cause to God.

So did *Joseph*: when he was so hardly used by his brethren, that neither prayers nor tears could prevail, he yeeldeth up all to God, and submitteth to the issue that God will give. And so did *Moses*: when his brother and sister murmured against him, he replieth not, nor seeketh any revenge against them; but leaveth it to God, who quickly interposed for him, *Num. 12.* Thus *David*, when he had *Saul* in the cave, and could have there paid him home, for all his unkindness towards him; he doth it not; he onely expostulateth with him, and closeth with this, *1 Sam. 24. The Lord be judge, and judge between me and thee; and see, and plead my cause, and deliver me out of thine hand.* And so, *Psal. 41. 1. Judge me, O God, and plead my cause against an ungodly nation.* And thus *Job*, being tired out with the cavils and unjust calumnies of his friends, he appealeth unto God, as the judge of his innocency and uprightness. *Zachariah*, the son of *Jehoiadah* the Priest, having reproved the people for their idolatry, at the commandment of that unthankful King, *Joash*, is stoned: and when he died, he said no more but this; *The Lord look upon it, and require it, 2 Chron. 24.* And above is that *exemplum indeficiens*, (as the School calleth our Lord:) of whom Saint *Peter* saith, *1 Pet. 2. 23.* that *when he was reviled, reviled not again; when he suffered, he threatened not; but committeth himself to him that judgeth righteously.*

Now for the Use of this:

It meeteth with those hot spirits, in these days, who cannot brook any injuries: They will revenge themselves; they will not stay the judgement, either of God, or of his substitute, the Magistrate, which, *1.* Is most unreasonable, that a man should be Accuser, Witness, Judge, and Executioner, all in his own cause. *2.* It is sinful: for it is an usurping of that power which belongeth unto God; for, *vengeance* is his, and belongeth to him, and to such as he hath delegated, who carry not the sword in vain. People are apt

Observ. 3.
The best reveng-
ing of our selves
is, the referring
of all to God.

Num. 12.

1 Sam. 24. 15.

2 Chron. 24. 23.
1 Pet. 2. 23.

Application

to think it base and unmanly to complain : but, in the mean time, they think not how they trespass against God and his Ordinance.

S. Augustine.

3. It is preposterous : for, *nondum vindicatus est Christus*, (saith Saint Augustine :) Christ himself is not yet avenged on his adversaries ; and must they have present satisfaction ?

S. Augustine.

4. It is very foolish : for they prevent themselves in that which they would have, by their haste : For, would they leave it to God, he would not onely avenge their cause, *sine perturbatione*, without passion, which they cannot do ; but *acerbins vindicaret*, he would revenge it more sharply, then they can do hastily : They cannot inflict so much upon the bodies of their brethren, as they do wrong their own souls : for while they revenge themselves upon those that have done the injury, *duo mali*, (saith the Father) there are two sinners ; the one offendeth in offering injury ; the other, in revenging it : And all the difference (saith he) is, That the one getteth before, and the other followeth after unto judgement.

Rom. 12. 19.

Tertullian.

5. In the fifth place, therefore, let us commit our wrongs unto God, to avenge them : The Apostle so expressly saith, *Avenge not your selves*, Rom. 12. *but rather give place unto wrath* : and he also directeth to whom to commit the cause, even to him who saith, *Vengeance is mine*, and *I will repay it*. *Si apud illum deposueris injuriam, ultor est*, (saith Tertullian :) If thou lay down thy wrong at his feet, he will take up thy quarrel, and revenge it. Christ would have his disciples *buy swords* ; yet, when time came, he forbade Peter to use it. Saint Ambrose wonders at this : *O Domine, gladium emere jubes, & ferire prohibes* ? Lord, commandest thou to buy the sword, and yet forbiddest thou to strike therewith ? What may be the reason ? *nisi ut prompta sit defensio, & non ultio* ; unless to shew a readines of defence, we may have, but not of revenge : *potuisse vindicare, non voluisse* ; that the world might take notice, they were able to have avenged themselves, but not willing. We must be patient, and leave that to God, to take vengeance. And howsoever Revenge be a very pleasing thing to flesh and blood ; and the wicked Hamans of the world applaud themselves in it ; (*an eye for an eye, a tooth for a tooth, a wound for a wound* : *& sic juvat ire per umbras* : they think they shall have more content in their death, by this means :) yet such *wrath worketh not the righteousness of God* : and they shall finde, when they come before him that must judge all, that they have wronged their souls, in taking revenge.

But now I must tell you, that some Expositors make this an Imprecation ; as if she desired God to judge him, for her carriage in this business ; and to punish him for fomenting and nourishing the hand-maid in her malapertness and insolency : for so she conceived it. And thus the Septuagint render it, as if it were a prayer for vengeance.

Impre-

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Imprecations are fearful, for they grow usually out of Passion and dis-temper, and that impotency that is in people to brook injuries, and subdue their tumultuous thoughts.

As we see in those Israelites, who when they conceived *Moses* his motion to *Pharaoh* for their dimission, to prove the means of their vexation, they break out into an imprecation: *Exod. 5. The Lord look upon you and judg, in that you have made us abhorred of Pharaoh and his servants; and have put a sword into their hands to slay us*: The mother of *Micah* was in such a rage, for the silver that was taken from her, that she cursed: *Judg. 17*. Thus the uncircumcised Philistins in their pride, and disdain, and rage, cursed *David*: *1 Sam. 17*. Thus *Shimei* cursed him also, out of a rancorous spirit, *2 Sam. 16. 5*. And *Jeremy* saith, the people cursed him, *Jerem. 15*. Why, but will some say, we finde the holy servants of God in Scripture to have used imprecations against others: It is true, but the Fathers will tell us.

First, that they are not so much curses, as prophesies.

Secondly, that they did it not in their own cause, but in Gods; and not *ex livore invidia*, but *ex zelo justitia*: they did it not out of any gaul of envy, but meerly out of zeal of justice.

Thirdly, that they were led by an extraordinary spirit, and by that spirit they also discovered those whom they cursed to be incorrigible. Why, but will some say again, do not ministers use curses against drunkards and blasphemers, and other gross sinners? yes, but they do *declarati vè*, only declaring what shall come upon them if they repent not, but they have no quarrel of their own; and they do it, or should do it, as out of faithfulness, so with compassion, that any should deserve that heavy doom.

For the Use then of this:

It should teach us to take heed of imprecations, and that we may avoyd those the better, we should labour to subdue our Passion of anger, for it is that which bringeth forth direful curses: it discovereth it self not only in looks and gestures, but in dreadful curses. Where can a man goe that his soul shall not be vexed with the hideous execrations of men, that they send out against their brethren? the Plague! the Pox! We have not the less of both those at this time, for this wicked practice. Yea, they desire the confusion of others, and whom do they spare? not servants, not children, not wives, not the brute creatures, no nor their own souls: how commonly do people wish God to forsake them, to judg them, to damn them! In the fear of God, let us take heed of these imprecations; if God should not be

Observ. 4.
The impiety and danger of rash oaths and imprecations.

Exod. 5. 21.

Judg. 17. 2.

1 Sam. 17. 43.

Jer. 15. 10.

Application

Cursings and imprecations horrid sins.

Eph. 4. 26, 27.

1 Pet. 3. 9.

Jam. 3. 11.

Psal. 109. 18.

Observ. 5.
Against light
and frivolous as-
serting God, and
irreverent usur-
pation of his
name.

Isa. 43. 24.

Application

more merciful to our brethren, and us, then we are to them, and our selves; what should become of us? And let us bridle our anger; the Apostle quickly addeth after that, *be angry and sin not, neither give place to the devil*: Eph. 4. 26. as if that were a door that he entred by, as soon as any; and when he getteth in, how doth he put on people to cast out words of death, deadly curses, which are unfit for the mouth of any man, much more of a christian! who is called to be an heir of blessing: 1 Pet. 3. and seemeth to desire to be accounted the childe of God, which cannot be, if he be given to cursing, Mat. 5. 45. He pretendeth to bless God with his tongue; and will he curse his brother with the same tongue? *Doth a Fountain send forth sweet and bitter waters?* Jam. 3. Oh bless, and curse not, (saith the Apostle,) Rom. 12. 14. Yea, though they be thine enemies. If you do delight in cursing, you may have enough of it; for your curses against others may return upon your own head, it may come into your own bowels like water; and like oyl into your bones: Psal. 109. And God oweth you yet more, because you have loved to curse, and not to bless; at that great day of account you shall hear that dreadful sentence; *Depart from me you cursed into everlasting fire, prepared for the devil and his angels.*

Again, here is one thing further; as there was want of charity to her husband in this her wish; so there may seem also to be some defect of piety towards God: for being only suspicious, and having not yet examined the truth of things; nay out of a long experience of her husbands respect to her, having reason to think the best, to call upon God to judge him, or to be judge, may argue want of reverence of that dreadful Majesty of God: they must be severe occasions, and of which we are well assured, that must make us appeal to God, and call him to be a witness unto, and revenger of. Every light Passion, or suspicion, must not make us summon him, as it were, and engage him to our quarrel. There is a too frequent use amongst us, a rude and ungodly familiarity, not only with the Name of God (foisting it up and down in common communication and oaths; so the very Jews with their superstition, shall rise up in judgment against us. They held it *irreverent*, not expresseible, and would not utter it, and we prophane and sully it with common use;) but also with God himself, and upon every trivial occasion we call him to witness; and we call him to judge and revenge, and to be the executioner of our wrath: we will have him to judge where we distaste, and lay on those judgments that we have wished upon our brethren; nay we will be judges, and he must be the executioner. So that the Lord may take up that complaint, Isa. 43. *You have made me to serve with your sins*: Surely there is not that esteem and awful respect of God, that ought to be in mens mindes; for if they were perswaded of his greatness and Majesty; neither would his Name be so cheape, and trivially used; nor would he be so often called unto, for witnessing

nessing and judging : they would not mention God without fear, nor would they appeal to him, or wish him to do any thing, but upon sad and weighty consideration. Who durst be so rude, and unmannerly, and bold, as to call the King to witness, upon every slight passage? or dare say, Let the King judge this man, or revenge my wrong upon this man? And yet thus bold are men with him that is the *King of kings, and Lord of lords*; that *bindeth nobles in chains, and princes themselves in links of iron*. Certainly, those mindes are prophane, that have not awe and dread of God; that tremble not to think of his dreadful majestie. *Abraham*, that was the friend of God, yet, speaking to him, kept his distance. And *Moses*, a great favourite of his, yet coming before him, did *fear and quake*. And *Daniel*, though a man *greatly beloved*, yet fainted, and was sick with fear, when he had to do with Him. Such awe hath been always in good mindes : if they have rejoyced in him, it hath been with reverence, according to that, *Psal. 2*. And certainly, whosoever they be, whose confidence eateth out their reverence, they are more bold then welcome.

God not at all to be affected, without awful reverence.

Psal. 2. ii.

Preached, October 13. 1641.



THE



THE EIGHTH SERMON.

GEN. 16. 6.

But Abraham said unto Sarah, Behold, thy maid is in thine hand.

THe next event is, *Abrahams* yeelding up *Hagar* into the power of her mistress.

We have heard how bitter *Sarah* was to him; how she had expostulated with him; charged him unduely; and concluded with an imprecation.

S. Chrysostom,
in locum.

Τὸ δὲ ἄδίκον, (saith Saint *Chrysostom*) ὁ γὰρ αὐτὸς ἀδίκως τὴν οὐκ; What doth this adamant, now, this generous souldier of the Lord? Why, saith he, *δενυδὲς τὴν οὐκίαν ἀποτὺν*: he giveth proof of that habit of vertue that was in him; and beareth all that had been said, patiently and wisely.

And first, we will observe, that he replieth.

Secondly, the manner of his reply; wherein he sheweth himself, both ways, a discreet man, and a loving husband.

Musculus.

The first: *Oburgatus ab uxore, non tacet, sed respondet*, (saith *Musculus* :) Being chidden of his wife, he is not silent, but replieth: And he did so, for two Reasons.

Observ. 1.
Unreasonable silence, betrayeth a
mans insensibility.

1. If he had replied nothing, it would have more provoked his wife; it might have seemed a signe of contempt. It is observed of *Xantippe*, that vixen, the wife of *Socrates*; that when, upon her clamorous invectiveness, her husband gave her not a word, it madded her the more: for she interpreted it as a kinde of scorn.

2. If *Abraham* had not answered, it would have confirmed his wife in her unjust suspicion of him; and she would have said, See, he hath nothing to reply; self-guiltiness bungs up his mouth: for, were he faultless, why doth he not speak, and purge himself? but he well knoweth, I have charged him with nothing but truth: he hath animated my maid to her base carriage towards me, and fomenteth her still in her petulancy. And therefore, *cum clamas conscientia, files eloquentia*: when the conscience is clamorous, the tongue is mute. He had reason therefore to answer, that he might clear himself. And certainly, as, in regard of the former Reason, it is a fault in a man, when he seeth another angry, to do any thing whereby he may be provoked

provoked to a further measure of passion, (though some take a delight to do it:) so, in regard of the second, a man is not to be so cruel to his own reputation, as not, by a modest and sober answer, to wipe off the dirt that is cast upon him. It is not enough to say, (as the man in *Jerome*) *Sufficit mihi conscientia mea*; & *habeo Deum judicem conscientia*: my conscience is sufficient for me, and I have God the sole judge of my conscience: For *Job* had both *Testem in cælo*, (as himself saith) *my witness is in heaven*; and he had his conscience witnessing for him: and yet he stands up against those friends of his that unjustly charged him, and would needs have his sufferings to be the punishment of his hypocrisie. And so did *Jeremiah* open his mouth against his adversaries: and so did *Steven*, and *Saint Paul*, and divers others. To be innocent of a crime objected, is a great blessing of God; and therefore, for a man not to stand up in the defence of his innocency, but to suffer *dead flies* to be cast into his ointment, and not to cast them out thereof, but to stand silent; he betrayeth his innocency; nay, he seemeth to despise so great a blessing: and he may, for the present, lie under an unjust disgrace; which, to an ingenuous nature, is no little affliction; so he may, another day, be judged *pro otioso silentio*, as well as *pro otioso verbo*, (saith *Saint Ambrose*;) for that same idle silence, as well as for other idle words. It is true, we read in Scripture, that when reproaches have been sent out against holy men, they have been silent: but it was not out of a neglect of their credit, but out of some other swaying considerations, to which even credit it self was to give place. *Numb. 6.* *Aaron* and *Miriam* speak against *Moses*, and use words of diminution: *Tostatus* maketh it a question, Whether *Moses* were present to hear them, or no; and he thinks it more probable, that he was not present: But 'tis like enough he quickly heard of it; and yet (saith he) *non legitur quod respondit*, 'tis not mentioned that he answered. What might be the reason of that? Was it because he took knowledge, that God had took knowledge of it, and he would leave it to him to revenge? Certain it is, that the less a man striveth for himself, the sooner God espouseth his quarrel, and becometh his champion.

Or, secondly, was there not another reason of it? namely, that if he should have made a reply; and so a contest and altercation about it, he feared it would have been matter of rejoycing to those that loved none of them all: for they did not more emulate him, then many of the people did them all.

Thirdly, *Quia Moysen in Ducem, Aaron in Sacerdotem, Miriam in Prophetissam, elegit Deus*; (saith *Ferus*;) because God had chosen *Moses* for a Leader, *Aaron* for the Priest, and *Miriam* for a Prophetess unto his people; to some of whom, this would have been a delight, to see brother and sister against brother; to see the Prince, and the Priest and Prophetess, clash: Therefore, rather then he would give cause of insultation to malevolent and envious spirits, *tacitus*

S. Jeromè.

S. Ambrose.

Numb. 6. 12.
Tostatus in loc.

Ferus in locum.

UORAVIT

Calv. in locum.

2 Sam. 16.

Silence, in some
cases, virtuous.Mark 14. 61.
And Chap 15.

Luke 23. 9.

2 Kings 18. 36.

Application

S. Chrysostom.

voravit injuriam, (as reverend Calvin saith;) he swalloweth the injury, with a patient silence. So we read, that when *Shimei* railed at *David*, and cursed him, he answered not, though he were within hearing, 2 Sam. 16. For,

1. He was a contemptible person.

2. It was no time for *David*, being in his flight, to answer him.

3. He saw no hope, by answering such a *rabidus canis*, (as the Father calls *Julian*) such a mad dog, to quiet him: and therefore he wisely forbore a reply. It may be he hath reference to this, *Psalm* 38. where he tells how, when men did speak mischievous things against him, *he was as a deaf man, that heard not; and as a dumb man, that openeth not his mouth*: he was silent. It may be, by answering them, he should have provoked them further; and therefore he would prevent their sin. Our blessed Lord, before the high-Priest, being accused, held his peace, and answered nothing, *Mark* 14. and, *Mark* 15. being accused before *Pilate*, and the high-Priests, he answered nothing. Saint *Chrysostom* gives the reason; He knew he should nothing advantage his cause, nor persuade them; but enflame them further: And he would not answer *Herod*, when he earnestly questioned him, *Luke* 23. So would not he answer a word, when these did maliciously accuse him. Nay, there is one example above all the rest, (save Christ:) When railing *Rabshakeh* had spoken most blasphemously against God, it is said, *The people held their peace, and answered him not a word*; and that *Hezekiah* had commanded them not to answer him, 2 Kings 18. It was not onely to spite the railer with silence; but *Hezekiah* knew, by a reply, he might be exasperated, but not reformed.

And secondly, the rebounding of those multiplied blasphemies, might make some ill impressions in the multitude; and therefore they suffered him to lie in his own smother.

To shut up this Point:

It is true, in such cases as these, silence is fit, nay necessary: if God may lose glory, or our brother thereby rendered the more sinful, or if no fit time or place for speaking: For it is a great piece of Prudence, to know when and where to answer. But all this hinders not; but that a man or woman, when unjust aspersions are cast upon them, may reply unto them, and make a just apologie; vindicate their reputation, and do what they can, to set themselves upright in the opinion of those that misjudged them. The servants of God have done it, in all times: God himself hath put into the mouths of his Prophets, answers to those cavils and exceptions that people have made against his proceedings. The Son of God himself did it, as it appeareth in the Gospel: and we may lawfully do it, always provided, we do it modestly, as *Abraham* did here. And so we come to the manner of his replying.

Wherein, (as Saint *Chrysostom* saith) is observable, *παράδειγμα τῆς δικαιοσύνης*, *ἡ ἡμετέρας παρορμήσεως ἐν τῇ ἀποκρίσει*: the admirable prudence of this righteous

righteous man, and the multiplyed exaltation of his patient temper; for he is not only not offended with the harsh words that were given him, but *κατὰ τοῦ αὐτοῦ τῆς ἐπιεικείας τοῖς ἀποκρίσιν*: he maketh a very gentle answer; and here he playeth the part of a discreet and religious man, (as I said before) and of a prudent and a loving husband.

First, he sheweth himself a discreet and religious man; for both discretion and religion guide a man to pacifie wrath by fair and easie language; and not to irritate it further, by retorting provoking words: yea, though a man be innocent, yet he must not be passionate, and though the party incensed be justly to be reprov'd, yet neither is that the time for sharpness. For as the Physicians rule is, *Remedia in remissionibus applicanda*: Medicines are to be applyed, not in the paroxysm, or strength of the fit, but the abatement: So a man is not to be reprov'd in his carcer; as good talk to a man that is absent, as good talk to a drunken man: *Abigail* said nothing to her husband being overcome with wine, until the next morning; and as it is no fit time to reprove another in fury, so neither is harsh language the way to do it, for this adds but fewel to the fire; and (as *Saint Augustine* saith in the like case) *Quemvis correctione facis pejorem*: In stead of amending him, thou wilt make him worse, and more outrageous. But there is prudence and piety in a meek answer: the Canon sheweth its force when it lighteth upon soft earth or wool; so the violence of anger is mitigated, when it is not resisted, but meets with a meek spirit. This is that which wise *Solomon* hath, *Prov. 15.* *A soft answer putteth away wrath, but grievous words stir up anger, and are as oyl to the flame*: and so *Prov. 25.* *A soft tongue breaketh the bones*; or as it is in the original, *רַחֵם וְשִׁבְלֵךְ יִשְׁבֹּר*, *will break a man of bone רַחֵם וְשִׁבְלֵךְ*, such an one as is most stiff and obdurate: a notable example we have of this in *Gideon*, who when he had gotten that glorious victory over the Midianites; was set upon by those of Ephraim, to charge him with ambition and pride, as unwilling to have any sharers in his conquest; the text saith, *they did chide with him sharply*: *Judg. 8.* He could not but be sensible of the affront, where he deserved thanks, to be quarrelled for what he had done; but what did he in this case? Sure that which became a pious and prudent man: he did not upbraid them with their cowardliness, in that they did not offer themselves to the battle; or tell them that after the exploit done, every coward can be valiant; and after the fray ended none speak bigger then the fearfullest; nor doth he twit them with their unthankfulness for his good service done unto them and all the people; but he gently speaketh, and extenuateth his own act, and advanceth their performance; his was but a gleanings in comparison of their full vintage; he gives them good words, and the issue is, *Verse 3.* *Their anger was abated towards him*, (saith the text.) Another example we have, in *Josh. 22.* When the Reubenites had set up an Altar, their Princes send a sharp message unto them; they begin

τοῖς αὐτοῖς τῶν
Observ. 2.

The piety and
prudence of
milde reproofs;
with cautions
and remedies for
their contraries.

The prudence
and piety of
milde reproofs,
and answer.

S. Augustine.

Prov. 15. 1.

Prov. 25. 15.

Judg. 8. 1.

*mildness a con-
quering virtue.*

Verf. 3.

Joshua 22.

with a challenge, and charge them not only with transgression, but apostacy and rebellion; their words are very sharp and full of wrath, now had the Reubenites been as hot in their answer, as the other were in their charge, there had grown a bloody war, even out of a misprision; but their answer was milde and moderate; they thought with themselves, this act of ours though it was well meant, yet might be by interpretation scandalous; and therefore good reason our mildness should give satisfaction for that offence which wee have not prevented: and their answer was so pleasing, that the anger of the other is appeased; and they goe away with comfort and contentment: an other example we have in *Abigail*, 1 *Sam.* 25. when her husband had churlishly, and unworthily, and most unthankfully answered, *David's* messengers, that sent for a little reliefe and had deserv'd it, *ex condigno*, to the full, by their securing of his servants, and flocks: and that she was told what danger her husband, her self and family were in, thorough the justly incensed displeasure of *David*; away she gets her with a present unto the place where *David* was, and falleth humbly before him, ingenuously confessing the folly and indiscretion of her husband, begs pardon for the fault, instanceth *David's* merits, forgetteth his solemn praise and glory; and layeth before him the happy peace of his soul, in refraining from innocent blood: what was the issue? *David* relents upon this modest and wise speech, and in stead of revenge he blesteth God for sending *Abigail* to meet him, and her for her counsel; and rejoyceth more *bene vinci, quam male vincere*: to be overcome with gracious words, then to have a revengeful victory.

For the Use of this:

Application

S. Basil.

Cautions and remedies against common berratings.

I wish it were taken up into our practices; for it is too custumable in these dayes; if men see others enraged, and in their fury, they grow as furious as they; and because (as they conceive) that they have right on their side, they think then they may give as bad as they bring, and bandy word for word; and execration for execration: yea, and being heated a little, they are then become ambitious of the last word, and keeping the field last; though (as Saint *Basil* saith in an other case) ἀδικῶν τὴν νίκην ἡ ἀναρχία; all the reward of their victory is but sin: a man would blese himself to see the carriage of that people, how furious and passionate they are, how they scorn to yeild, how earnest to overcome in a Barrating way? Oh, what respect is here had to the honour of God; or the credit of our profession! which should make us Doves, and not Vultures; Lambs and not Lions! What poor love do we shew to our brother, while we enrage him more! what mischief do we shew to our own souls, by venting our spleens! what offence do we give unto all civil persons, who much loath these uncharitable contestations!

Well, to conclude this point, if we will shew our selves prudent and pious, let us seek peace, and pursue it: if we see them enraged, and they

they *sic* upon us, give them peaceable and fair language; and, by gentleness, fetch them off from the shelf whereon they stick: Violence will not do it; but Meekness will. This, it may be, will be accounted a *humor-juda*, a poverty of spirit: but I am sure; it is pleasing unto God, and the greater maintainer of love: for Patience and Charity are put together, *Tit. 2.* yea, it giveth a man great peace in himself, when, though his brother be furious, he is meek and courteous; he overcometh, without striking a stroke.

Secondly, he carrieth himself as a wise and kinde husband. *Abraham* had well observed the acrimony and sharpness of his wives words; and withal, was conscious to himself of his own integrity, in regard of the thing objected; and how little he had deserved, at her hands, this hard measure. He might have been soon as sharp as she, and have told her her own, (as one of the Fathers lays it down :) Why, *Sarah*, dost thou suspect me, as guilty of the miscarriage of thine handmaid towards thee; or that I support her in her malepertness? Had I ever thought of taking this woman into my bed, but by thy motion and perswasion? I did herein respect *voluntatem tuam, non voluptatem meam*; thy will, and not my pleasure. Or dost thou think, that she that is so lately joyned unto me, (though she be pregnant) can have more favour in mine eyes then thou, (though barren) with whom I have so long conversed? Hath not my former carriage to thee, been as loving and respective as became an husband? Did I ever, in all the time that thou hast been my wife, give thee any occasion of offence? Why shouldst thou now, after so long experience of my constant love; grow into a jealousie and suspicion of me? Thou art led by Passion, and not guided by Reason. But now, that thou mayest see how free I am from what thou chargest me withal: I give thine handmaid into thine own power, to do with her as thou plearest.

Now the reason why he was so gentle to her at this time, was;
First, he considered she was his wife, and as neer unto him as his own flesh.

Secondly, (as *Calvin* saith) He considered how loyal and obedient she had been unto him, all her time; she had never displeased him hitherto; and therefore this present errour was the more to be born withal: the first offence, where the whole course hath been formerly fair, pleads for pardon: Even *Balaams ass* can plead that, when she crushed his foot against the wall, and fell down under him: *Was I ever wont to do so unto thee?* *Numb. 22. 30.*

Thirdly, *Abraham* wisely considered the strength of the temptation that his wife had: for, to be scorned and despised by an inferiour, yea, by such an one; that one hath raised and advanced to what they are, is no small affliction.

Fourthly, he considered also, that jealousie (which is an excess of love) hath sudden and shrewd effects.

M 2

And

Titus 2. 2.

Observ. 3.
Conjugal prudence, and masculine condescension; with the contrary reproved.
S. Chrysostom on the place.

Calvin on the place.

Conjugal love and prudence.

1 Pet. 3. 1.

And lastly, (which is the main of all) he considered her sex; she was a woman; and Passion is incident to that sex: and therefore he bare with her infirmity. He practised that which Saint Peter afterwards gave in precept, 1 Pet. 3. for husbands to dwell with their wives, as men of knowledge; and to favour them, as the weaker vessels.

And here is an high and holy example for husbands to follow, how to carry themselves towards the infirmities of their wives.

Infirmities are of two sorts:

Husbands' condescension.

1. Some are natural, inward imperfections; as, slowness of conceit and apprehension, shortness of memory, hastiness.

2. Outward: as lameness, blindness, deafness, or any other defect, or deformity of body. These should have pity, compassion, and commiseration, yea a greater tenderness and respect. Abraham did not love Sarah the less, because she was barren; nay, Elkanah gave his wife a double portion, because of this.

Prov. 19.

Secondly, infirmities are not all transgressions and breaches of Gods law; as shrewishness, waywardness, peevish fullness. Now these, though they may be seasonably, in due time and place, touched; yet, where the matter is not great, as good not take notice of them: it is the glory of a man, to pass by an offence, Prov. 19.

Rom. 15. 1.

Such a bearing there must be with the wife, and that upon the Apostles ground, she being the weaker vessel. Precious things, whereof we make account, the weaker they be, the more tenderly and charily they are to be handled: as China-dishes, and Crystal-glasses, and the like. Of all parts of the body, the eye is most tenderly used and touched. Now what things, what persons are more precious than a wife? and yet withal, a weak vessel, and therefore to be born withal. Besides, the husbands count themselves stronger: now the strong are to bear with the infirmities of the weak, Rom. 15. we know the language of Zipporah to Moses; and we read also of his meek carriage towards her. Yea, when Jezebel had used those upbraiding words towards Ahab, and reproached him with a flatness of spirit, as if he were not worthy to sway a Scepter; he replieth not.

For the Use of this:

Application

It meets with some husbands in these times, who, if the wife be a little moved, they are presently on the house top, and are as passionate as they; nay grow to vilifying and depraving words; as if the wife had been taken out of the foot, and not the side: and they stand so much upon their headship and authority, that they think the wife offendeth, but they do not. But where is the wisdom that should be in those Heads? Do those dwell with their wives as men of knowledge? Are those men strong, that are subject to this impotence of passion, and shew themselves rather women than men? Is this to bear with the weaker vessel; or rather, to crush and shatter, what they should but tenderly touch.

In the second place, let it teach husbands, as they take knowledge of

of their dignity, so to learn their duty ; and that is, to bear with the infirmities of their yoke-fellows. And let it be thought no digression, if I press it upon both of them. Marriage, as it is *honourable*, so it is a comfortable condition : yet, as sweet as it is, and as loving as possibly the parties can be, there will intervene something, that will requirè each others patience and forbearance.

Now there be certain things, that conduce much to make the married estate a peaceable condition ; and to make it an harbour unto them ; where there may be peace and security, when the world, like the sea, is full of tempests.

First, let them not willingly give each other offence : for offence causeth contention.

Secondly, if an offence be given by the one, (if it be but slight) it must not be taken by the other : for if both be angry together, the fire will be the greater.

Thirdly, if the one must be reprovèd, let it be done privately, and not in the observation of others.

Fourthly, children or servants must not be bolstered up by the one, against the other.

Fifthly, they must not twit each other with the husbands and wives of others, or with their own former wives or husbands : for comparisons, in this kinde, are very odious.

Sixthly, take heed of unjust jealousies and suspicions of each other : for this is the bane of domestical peace.

Seventhly, they must take heed of divulging each others infirmities, which some take delight in ; but it is an ungodly practice : had they any sore about them, they would be loath to talk of it : And, did man and wife esteem each other *one flesh*, they would be loath to reveal each others weaknesses.

Lastly, in all things that may stand with a good conscience, they should seek to please each other ; and rather suffer themselves to be crossed, then to discontent each other. Saint Paul makes this a mutual duty between man and wife, 2 Cor. 7. and expresseth it by a word that signifieth more then ordinary care ; * *μεριμνάω*, which signifieth a dividing of the minde, a casting this way and that way, how to give best content.

1 Cor. 7. 33, 34.

* *μεριμνάω* :
 שָׁדַד נָסַח מִשְׁלֵחַן
 נֶדַח נָסַח

If these things be observed, there will be no bitterness in the estate of Wedlock ; of which it ought to be free : and therefore the Heathens threw out of doors the gall of the Sacrifice that was slain at weddings : There will be love ; yea, God will be there : Now if he be not there, there will be a fire : for, (as the Hebrews observe) *אִישׁ* signifieth the man, and *אִשָּׁה* the woman : the first and last letters whereof, make *אֵל*, that is, God : if those be taken away, there is left *שָׁר*, that is, fire. Where love is not, God is not : and where God is not in the family, there is nothing but Fire ; and such a fire, as God onely knows when it will be quenched.

אִישׁ and
 אִשָּׁה

Another

Application

Another thing Calvin addeth, which I will winde up, in way of Application of this Point.

Abrahams family was now the Church of God: and as in his family there fell this discord; so, in the Church of God, are apt to be dissensions. It must be the care of the members of the same, to bear with each other; and quietly to take up differences, lest Religion suffer by it. It is true, that not onely for the divisions of *Reuben*, but of *Levi*, are great thoughts of heart: and when some a little forget themselves, others are as violent against them; that neither will yeeld unto each other, but, by their altercations, make the breach every day wider; and so tear that coat of Christ, that the souldiers themselves would not divide. I am sure, it is the duty of us all, to follow after the things that make for peace: And while we do the contrary, (through Pride, or Faction, or Schism, or Ambition, or novel conceits newly drunk in) we cannot love God; for he is the God of peace and love: *Non habent Dei charitatem, qui non diligunt Ecclesiam unitatem*, (saith Saint Augustine:) They are not in unity and love of God, that love not the unity and peace of his Church: And we cannot love the Church, while we make her groan, and say as *Rebekah* did, upon the strugling of the twins in her womb, *Why am I thus?* We do not love the Faith that we profess: for these intestine differences are *gravissimum Fidei excidium*, (saith Hilary:) the most grievous destruction of the Faith. We onely gratifie Satan, whose best musick is our division: he doth *captare inquieta tempora*, even hunt after such unquiet times: they are his opportunities, his harvests; and he findes it good fishing in troubled waters; and works men not onely to a defection from the Faith, but to flat atheism and profaneness. God make us wise, to foresee, in time, the dismal effects of our Civil Midianitish wars, and to prevent them.

To go on:

Thy maid is in thine hand, to do to her as it pleaseth thee.

Why, (saith one upon the Text) *Abraham* might have a little more stood upon it, and have said to *Sarah*, Thy maid is now in another condition then she was before; she is become my wife, with thine own consent; and now she hath conceived, and that issue will belong to me: she is mine, and the childe she goes withal is mine; and I must have a care of both: I may not suffer thee to have thy will of her. There is none of this; he calls her *ancillam* here, her maid; and yeelds the power of her to *Sarah*: *She is in thine hand; do to her as it pleaseth thee.* Where my Author observeth,

How good mindes are willing to yeeld of their own right, for peace sake.

This Patriarch had done so once before, *Gen. 13.* when the estates of *Lot* and himself grew so great, that there fell a difference between their servants, and so a necessity of parting; though it had been fit, *Abraham*, being the elder, and his uncle; and, under God, the maker of him, should have had the power of choice; and *Lot* should have taken

S. Augustine

S. Hilary.

Observ. 4.
Good mindes
will yeeld of
their own right,
for piety and
peace sake.

Gen. 13.

taken his leavings; yet *αὐτὸν οὐκ ἐλάλει* (saith S. Chrysostome) giveth him all the authority of the election; and bids him chuse what part of the Country he likes; and leave him the rest. Isaac had right to those Wells which his fathers servants had digged; yet when the Philistims stop them up, he contends not: And though he might have kept those Wells which his own servants digged; yet when they strive with him for them, he leaveth them unto them, and digs elsewhere, Gen. 26. There was no reason that Jacob, keeping Labans sheep, should make good that which was torn of wilde beasts: yet he bare the losses of it, for peace sake, Gen. 31. We see this in Nehemiah: Chap. 5. there was a certain allowance due to the Governour; yet Nehemiah would not take it, because he found the requiring of it had been burdensom to the people. Our blessed Lord coming to Capernaum, Matth. 17. tribute was demanded of him; he first shews that he was not bound to it; but then, because he would not trouble the publike peace, or give occasion of contention, (lest, saith he, we should offend them) he enableth Saint Peter to work a miracle, for the getting of money to discharge it. This was the spirit that was in Saint Augustine, and other Bishops with him; in his time, as appeareth in his Book *de Gestis cum merito*. They were content, for peace sake, to admit of Coadjutors into their Sees: yea, *pro Christi unitate, Episcopatum deponere*; to preserve Christian peace, even to lay down their Government; which they did not account (as they said) *perdere*, but *Deo tutius commendare*; that it was not to lose their Reverend Authority, but to lay it up safer, by recommending it to God. And Saint Jerome, of Nazianzen, both in his Life, and on Rufinus; that after he had taken a great deal of pains in Constantinople, and Satan stirred up some ill mindes against him, who did desire his removal thence, (though others as earnestly desired his stay;) he perceiving this, is content to leave the place: *Abstine* (saith he) *ut mei causa, aliqua simulatio orietur inter Sacerdotes Dei*: God forbid (saith he) that, for my cause, there should be the least discord among the Priests of God: adding those words of Jonah to the Mariners, *Si propter me tempestas ista, tollite, & mittite in mare*: If for my sake, this great storm come upon you, take me, and cast me out into the sea.

Thus did these holy Fathers resemble the true mother before Solomon; who rather giveth the living childe wholly away (though her own by right) then suffer it to be divided. So they preferred the peace of the Church, before places or lives. Saint Paul might have commanded Philemon; but he shakes off his right, and chuseth rather to intreat him, Philem. vers. 8, 9.

For the Use of this: Let us bear in minde that of the Apostle, Let your moderation of minde be known unto all men, Phil. 4. under that word *moderation*, is this yeelding of our right for peace sake. We must yeeld our right,

S. Chrysostom.

Gen. 26.

And Chap. 31.

Neh. 5. 14, 15.

Matth. 17. 10.

S. Augustine.

S. Jerom. l. 3. c. 9. touching Nazianzen.

Philem. v. 8, 9.

Application
Phil. 4. 5.

right, our own right : for we must not be so bold with that which is our brothers, unless we have authority by our place, as Magistrates ; or that, by consent, businesses are referred to our arbitrement or umpirage ; to do as we see fit : much less may we give that which is Gods ; the Orthodox would not *παιδεύειν τὸν ἀδελφόν*, not prostitute their cheap instructions ; they would not suffer the hems of Truths garment to be cut : Neither must men take liberty to give away part of Gods day to prophane pastime. But in our own case, it is fit that we abate of our right, for peace sake.

Who hears not, with grief, those kinde of passages, *It is my right, and I will stand upon it*, (and, it may be, the thing but a trifle,) *and I will defend it as long as I have a groat* ? So again, Who grieves not to see men take extremities ? Forfeitures of Bonds, voiding of a mans Lease, for not paying of his rent at the day ; and saying, *It is my right, and the Law gives it me*. So again, *I will make the most of mine own*, to keep a man in prison, when not able to pay.

It may be, these things may hold in *judicio soli*, but not *poli*, in the judgement of earth, but not in the judgement of heaven. O let us then abate of our right, for peace sake. Our Lord did so, came down from heaven, emptied himself of glory, to make peace between God and us. The holy servants of God have done it : it is Love, Charity ; for that *seeketh not her own*. And yet there is no loss in it : for, as the Prophet said to *Amaziah*, when he was troubled for the hundred talents, *God is able to give thee more* : God is able to make up, and will, whatsoever we lose for Peace sake, when those that grasp and grope all that they can pretend any right to, (and much more,) and that will part with nothing for Peace, (no, nor for Justice sake) shall finde God blowe upon it, and make it uncomfortable.

Lastly, *Do to her as it pleaseth thee*.

Was not this too great a power given to his wife over the servant, considering she was now with childe, and her mistress in such passion ?

observ. 5.
Unadvised resolutions are commonly followed with distractions

Good man, what a distraction was he in ! He knew nothing wherein he had offended : his wife is sharp against him, and so sharp, that he is faine to yeeld to that which was against his brest : To have one that was now his wife, and with childe by him ; and, it might be, of the promised seed, (for so he yet conceived,) and to leave her to one in her passion, that was like to afflict her in so severe a manner, that might be to the hurt of the woman, and the miscarriage of that she went withal.

This is part of that punishment of his unadvised yeelding to his wives motion, in taking *Hagar* to wife : For, that he sinned in entertaining the motion, as well as his wife in propounding it, we shewed unto you before.

Certainly,

Certainly, when men will be taking by-ways, they meet with sloughs; and their own devices, prove their snares and entanglers: The best side of such courses is perplexity and distraction; and they come into those straights, they know not which way to turn them.

And therefore, in the fear of God, let us onely venture upon that which we are assured is warrantable, and which we dare beg Gods blessing upon: for if not, we shall come into the briers, and we shall not know how to extricate our selves; into such a Maze, that we shall hardly winde our selves out: we shall tosse up and down, and hardly come to an anchor; and we shall mourn to feel our unadvised resolutions scourged with such following distractions.

Application

Preached, October 27. 1641.



THE



THE NINTH SERMON.

GEN. 16. 6.

And when Sarah dealt hardly with her, she fled from her face.

Here is another event of the former marriage : Sarah having expostulated with her husband, and he having yielded up the maide into her power, she dealeth with her so hardly, that she flies upon it : Sarah corrects her maide, and certainly her petulancy and malepertness, and her contempt of her mistress, did deserve it.

Observ. 1.
Correction of
servants lawful;
with the several
hinders and ne-
cessary cautions
thereof.

Gen. 4. 5.
and 31. 2.

Prov. 25. 23.

Esther 7. 7.
Luk. 22. 61.

Act. 13. 9.

It is lawful for masters and mistresses, to correct where there is just cause.

There is no question to be made of it. There is a correction by looks. **חַנּוּן** in the Hebrew signifieth the nose, (and by a Synecdoche, the whole face ;) and the same word signifieth in that tongue anger, because that anger discovereth it self in the countenance. Cains countenance was cast down, when he was angry with his brother. Gen. 4. and Gen. 31. 2. It is said that *Jacob beheld the countenance of Laban, that it was not towards him as formerly* : and therefore there may be a reproofe, by an angry look, by a frowning countenance; Solomon saith, *Prov. 25. As the North-winde driveth away rain, so doth an angry countenance a backbiting tongue* : Therefore there is a reproof of a tale-bearer, even in the looks. *Haman could read a reproofe in the kings face, of his doings, and a determination of his punishment, Hest. 7.* When *Peter* had denyed his Master, it is said, the Lord *turned and looked upon Peter*, Luk. 22. Certainly there was a reprehension of him in that look : and it made a deep impression in *Peter*, that he was filled with confusion in himself, and therefore *went out and wept bitterly*. When *Elymas* sought to pervert the Deputy (who was *prima ecclesia spolia* as *Espencanus* saith; the first triumphs of the Church by the ministry of Saint Paul;) it is said that Saint Paul, *αὐτίκως εἰς αὐτόν, set his eyes upon him*; he did cast such an angry look upon him, That was his first correction: As there is approbation and love in looks, *in oculus indulgentia*, favour in the eyes. *Jacob* saith, he had seen the face of *Esau*, *as the face of God*; he

he discerned by his cheerful countenance, that he was pleased with him, *Gen. 33.* and it is said of that man that had made so fair a progress, that Christ *looked upon him, and loved him, Mark. 10. 21.* So there is dislike and reproofe in looks; this then is one way of correcting servants, and that is by the countenance.

Secondly, there is a correction by words; and such sharpness, and acrimony in it, that many a man had rather endure *verbera* then *verba*; blows then bitter words: and in this way it is lawful for masters to correct servants, upon just occasion. So did *Elisha* first correct *Gehazi* by words, and reproveth him for running after *Naaman* for a bribe: and *Moses* thus correcteth his servant *Joshuah*, for emulating *Eldad* and *Medad*s prophesying. So *David* reproveth *Achishai*, when he would have put him on to the taking away of *Shimei*'s life; now he had submitted himself, and acknowledged his fault, *2 Sam. 19.* Our Lord corrects his disciples with words, when at one time he challengeth them for their want of faith; at another time for their ambition; at another time for their sleepiness and drowsiness: and we see how sharp he is with *Peter*, when he dissuades him from his Passion, *come behinde me Satan, thou art an offence unto me; thou savourest not the things that be of God, but the things that be of men. Mat. 26.* And so the Master that had delivered the talents, first correcteth the evil and unprofitable servant by words.

Thirdly, there is a correction also by blows, which it is lawful for the master and mistress upon just cause to use; for as *Solomon* saith, *Prov. 19. 19.* *A servant will not be corrected with words; that is, a servant may be so obstinate and untoward, that words will doe no good; and therefore there will be need of blows and stripes, of which our Saviour makes mention, Luk. 12. 47.* *The servant that knoweth not his masters will, shall be beaten with stripes; but he that knows his masters will, and doth it not, shall be beaten with many stripes.* The Philosopher will tell us, that a man owes his servant, *operam, et fidem, et cibum*; work, and food; and correction: and *Saint Augustine* saith, that a servant that is disobedient, may be corrected, *verbo & verbera, sive alio quolibet genere pene, iusta & licita*; both by word and action, by any kinde of just and lawful punishment.

Further yet, it is said of the house of *George*, Prince of *Anhalt*, that it was an University, a Court, and a Church. If it were a Church; we know, in the Church there must be discipline; or else all will go to ruine. A family is a little common-wealth; now, if there be not animadversion of offenders in the common-wealth, *magna regna magna latrocinia*, (saith the Father,) great Sins will be great robberies, they will be rather waste Desarts, full of wilde beasts, then societies of civil men.

Again, servants are in next degree to children in a family; nay according to the scripture phrase, they are children. they call *Naaman* father: *Pater familias*, is the style of an householder, the father of the

Gen. 33. 10.

Num. 11.

2 Sam. 19.

Mat. 26. 23.
and chap. 28.

Prov. 19. 19.

Luk. 12. 47.

August. lib. 19
de civit. det. c. 1.

Mat. 8. 6.

the family: the Centurion sending to Christ, in the behalf of his servant; saith *Mat. 8.* my childe is sick, *Mat. 8.* for so it signifieth: and *Bezai* upon the place observeth, that *παις* signifieth both *filium & servum*, both a son and a servant. Now what is required in parents towards children? Among other things to give them correction when they deserve it: not only to correct them with looks and words, but even to use the rod; *Withhold not correction from the childe* (saith Solomon) *Prov. 23.* for if thou beatest him with the rod, he shall not dye: therefore a servant may, and must be corrected when there is cause, as well as set at work, fed and cloathed: yea correction is sometimes as necessary as meat, for by this are the ears opened, (as he in *Job* saith) to instruction.

Prov. 23. 13

For the Use of this:

Application

Let masters, as they have authority to correct, so make conscience of doing it; as well as of others things which they are bound to do to their servants; and let them make conscience of keeping up that authority that God hath invested them in: I can tell you of several wayes whereby masters and mistresses lose their authority.

1 Sam. 25. 17.

First, when they are light in their behaviour, and foolish in their carriage, in the sight of their servants; or when they are excessive in the observation of their servants; *Nabal* was such an one, and therefore his servants despised him; and would say, he was a son of Belial; *1 Sam. 25.* There is gravity required in those that be in place of government; and their carriage should be such as should render them awful unto servants. This is that which *David* did profess, that he would behave himself *wisely*, and so walk in midst of his house, *Psal. 101.*

Psal. 101. 2.

Secondly, when masters and mistresses are too indulgent to their servants, and make them hail fellow well met; when they thus let fall their authority, that servants do not know their distance, no wonder though they grow despicable: *Solomon* saith, *He that delicately brings up his servant, shall have him become his son at length*, *Prov. 29.* It is thought that this proverb hath reference to *Feroboam*, whom *Solomon* had shewed great affection unto, and had indeed rendered above the degree of a servant; and it is well known how insolent he grew: and the like may be thought of *Ziba*, that *Mephibosheth* did use him so familiarly, that the perfidious fellow grew insolent; and even so bold, as to delate him to the king, *1 Sam. 16.* And it is an advice that *Plato* giveth, that masters should not be familiar with servants, for they are apt to take too much heart by this; and to grow cross, in stead of obeying.

Prov. 29. 21.

lib. de legibus.

2 King. 24. 17.

Jer. 38. 5.

Thirdly, governors lose their authority, when they are overruled by their servants, to do any thing that is unlawful, and unjust; as we see in *Jehoiachin*, that was drawn by his servants to Idolatry; *2 King. 24.* and *Zedekiah*, who gave the Prophet *Jeremy* into the hands of his servants; *Jer. 38.* with this base and abject speech, *the king is not he that*

that *tandeny* you any thing, or do any thing against you: thus will servants soon prove masters; and when they come to this high pitch, they will prove intollerable: for this is one of the four things that the wise man saith, the earth cannot bear; *a servant when he reigneth* Prov. 30. when the servants ride on horses, and the masters walk on foot: Eccles. 10. how pitiful is it!

Fourthly, they lose their authority when they come within the lurch of their servants; that is, when they know those things by them, that they are afraid they should reveal; and so dare not correct or punish them, for fear they should open their mouthes against them: as it is said of him in Tacitus, *validior erat apud libidines Principis, quam ut pœnâ afficeretur*: he was more intimate to the vices of his Prince, then to suffer any punishment from him.

Fifthly, they lose their authority, when they are so remiss, that they pray and intreat servants, where they may command them; howsoever this might be called mildness, if they had to deal with equals; yet when with servants, it is dulness and flatness of spirit, and a forgetfulness of that power which God hath put into their hands: for the Centurion by his own speech did otherwise. *I say to my servant, do this and he doth it; come, and he cometh; goe, and he goeth*: and so the Church in the Canticles, taking upon her the person of a mistress, saith *I charge you* not to do this.

Lastly, they lose their authority by not correcting of servants when there is just cause; and giving them blows when they deserve them: for what will they say? I know my master or mistress will scowl or frown, it may be they will chide, but they will not fight; and therefore the frown is easily digested, and the words are but counted winde, and so they come to despise them: but masters must know they doe not perform their duty towards God; nay they betray the power which God hath given them; when they do not correct, in looks, in words, yea by blows if there be desert; and they are guilty of those further misdemeanours that their servants run into: and God hath the same quarrel with them, that he had against Eli; his sons made themselves vile, he restrained them not, 1 Sam. 2. He dealt too mildly with them, and he stroked those heads he should have wounded; he gave but only soft words, too easie a dose; for it did rather stir and irritate the humour, then purge out the humour, and therefore both he and his sons perished for it.

Secondly observe, she dealt hardly with her, though she had power to correct her, yet as Saint Ambrose saith, *immoderatus permissa ultione utitur*; she useth lawful correction unlawfully, immoderately: and so the word **ἡνίκα* seemeth to import she humbled, or afflicted her: for it was used in the former Chapter, Vers. 3. to set out the affliction that Abrahams seed should have in Egypt, which was with great rigour, as appeareth, Exod. 1. We then cannot but take knowledge of this in Sarah, and so in any master or mistress, immoderately to correct

Prov. 30. 22.
Eccles. 10. 7.

Tacitus.

Cant. 3. 5.

1 Sam. 2. 16.

lib de Ab. c. 4.

The root in
ἡνίκα
only Cal. sign.
respondere, but in
piel, ἡνίκα
duplicitat. scilicet

Levit. 25. 43.

Exod. 21. 20.

Deut. 25. 3.

And 22. 6.

Exod. 23. 19.

Numb. 22.

Application

Acts 17.

Colos. 4. 1.

Observ.

The wisdom
and discretion of
Corringtons
with their
varies.

correct servants. The task-masters in Egypt did cruelly beat the Israelites, if they fell short of their work, *Exod. 5*. And for this cruelty of both Pharaoh and his task-masters, God gave in charge to Israel, *Levit. 25*, that, in regard they had been servants in Egypt, they should not rule over such with rigour. And we shall finde, *Exod. 21*, that if a servant died under his masters hand, when he corrected him, (though he did not intend to kill him) he was to be punished: and if he did smite out an eye or tooth; he was to make him recompence, *vers. 26*. And because he foresaw that men would be prone to too much cruelty in correcting, he set the number of stripes, which might not be exceeded, *Deut. 25*. The Lord was ever against Cruelty toward the very brute creatures: he would not have them *seeke a kid in the mothers milk*, *Exod. 23*. and *Deut. 22*. therefore he would not have them *take the dam with the young*. In his *Commendatur Clementia & Humanitas*, (saith one,) In these things are Humanity and Mercy recommended. If they must not be cruel to beasts, much less to men. God opened the mouth of Balaams ass, and she *taxeth* her master for striking her, *Numb. 22*. Were the mouthes of beasts opened now, what cause were there to inveigh against the rage and fury of some men against their beasts; who lay on them, and torment them, and torture them in that manner, that it yerks a mans bowels to observe! Well, the Lord having such care of beasts, surely he would not have servants used cruelly and inhumanely.

For the Use of this:

It meets with those that shew too much rigour towards servants: When they correct, they know no mean: they lay on, as if they had brute creatures to deal withal, nay stocks and stones: Yea, they will take any thing that comes next to hand, be it never so hard or sharp; and thus, oftentimes, wound, and bruise, and lame them, and disable them all their days; yea, sometimes they give such strokes as take away life. Do those think that they deal with their own flesh? for, *we are all made of one blood*, *Act. 17*. Do they think their servants bear the superscription of the Great Caesar, as well as they? Did not one hand create them both? Did not one Christ redeem them both? May not the servant stand as high in the favour, as the master? And is not the servant heir of the same glory? Have not they a *Master in heaven*? who, if they do not to their servants that which is just and equal, will call them to an account for it, *Col. 4*. Do they know what may befall their children, when they shall come to be servants unto others? For they are not sure (for all the means that they leave them) but that they may come into that condition, and so may feel the like cruelty from others, that their parents have shewed to others.

In the second place, let it be an instruction to all masters and mistresses, to be wise and discreet in correcting of servants.

Now this discretion consisteth in these things:

First, there must be a fault, else there will be more hurt done, then good,

good ; (besides the unrighteousness of it) If a *corrafive* be laid where there is no fore, it will make one. A man must not correct, to shew his authority, and that it may be known he is a master : this is that which is called *correcting according to their pleasure*, Heb. 12. This is naught ; there must be a cause, and the must be fault made known to the servant, whom a master doth correct ; he must be convinced of it, as we see God dealt with our first parents, and with *Cain*, before he punished them.

Heb. 12. 10.

Secondly, discretion is seen, in putting a difference between those men that correct servants in years, and servants under years. And again, it is fittest for the master to correct the men-servants, and the mistresses the maids ; as we see *Abraham* here gives *Hagar* into the power of her mistress.

Thirdly, discretion and wisdom is seen, in the order of correcting : Correction by words, must go before correction by blows : and if words will do, the other needs not. And he that doth thus, imitateth God, who doth *rebuke and chasten*, Rev. 3. and sheweth, that, like God, he doth not punish willingly, *Lam. 3.* Physicians, before they give a strong potion, will give a preparative : and Chirurgeons will take all courses, before they use burning or amputation.

Rev. 3. 19.
Lament. 3. 33.

Fourthly, discretion is seen, in the manner of correction.

1. That it be in love : *All things should be done in love*, 1 Cor. 16. and therefore This, which carrieth in it a shew of anger. God doth thus ; and we must correct with a desire of the reformation of the party ; and therefore,

1 Cor. 16. 14.

2. We must joyn prayer with it : I do not mean, a formal and set prayer ; but a lifting up of the heart to God ; that he will be pleased to make that correction useful to the party,

3. Correction must not be given in passion : for, when one is disturbed by passion, there is a mist comes over the understanding, and it is apt to blinde Reason. *Seneca* tell of *Socrates*, that, being incensed against his servant, he deferred to correct him, saying, *I would have thought, if I were not angry.* O that we could rob this Egyptian of this jewel ; how shall he rise up in judgement against such governours, as, in the height of their fury, in the very paroxysm, fall upon servants ; and care not what they do in their rage ;

Seneca.

People should correct with reflecting upon themselves, and calling to minde their own sins, by which they have much more provoked God, then their servant hath them ; yea, and justly punished their contumacie towards him ; with the servants negligence and disobedience to them. Again, they should think how they would be used, if they should offend ; and therefore they should do as they would be done unto ; and then they would correct with compassion.

Lastly, discretion and wisdom in correction is seen, in observing a right measure ; it must be given, according to the nature and quality of the offence, (as you heard before, out of the Gospel,) there be

fewer

Ezra 9. 13.

fewer and more stripes. If it be but a fault out of weakness, or inadvertencie, or ignorance, an easie reproof will serve the turn: if it be a wilful error, it requireth more: If it be an offence against God, if it be scandalous, if it be often committed, the more severity is to be used. Still, a wise man *penas irrogat aquas*, gives proportionable correction. And this is according to Gods example; who, (though he doth reward *ultra condignum*, beyond all desert; yet) punisheth *citra*, less then any merit; as *Ezra* saith, Chap. 9.

I wish these things may be observed: for people are apt to turn a duty into a sin; and correct so, that they make themselves liable to Gods correction.

Shall I adde a little more, without the challenge of a digression? A master may use a servant hardly, not onely in regard of Correction, but in other things; which I wish may be taken knowledge of.

Prov. 31.

First, in regard of Food, they may use them hardly; when, out of a miserable humour, they will not allow them enough to fill their bellies. It should seem, the master of the Prodigal dealt so with him; for he was faine to *eat husks* with the swine. Or, secondly, when they give them enough; but it is of such stuff, that they buy for cheapness sake, and is scarce mans meat; yea, that which is mustie and unfavoury: This is fearful. The good housewife provides *meat*, and *wholesome meat*, for her family, *Prov. 31*. And the Prodigal could say, that, *in his fathers house*, the hired servants had bread enough.

Secondly, Masters may use servants hard, in regard of apparel: the good housewife, again, provides *clothing for her servants*, *Prov. 31*. But we see how ragged and tattered the servants of many be, who are known to be of that ability, that they could provide better for them, if a base, and sordid, and miserable spirit did not insoul them, and that their conscience were not still tied up in their purse.

Thirdly, they may use them hardly, in regard of labour; when they put them upon employments above their strength; which was the Egyptians usage of the Israelites: but that *cried to God*, and drew down wrath; and therefore let masters take heed of the like cruelty, of using servants like horses, yea worse! Yea, and denying them seasonable rest; which is another way of ill usage: and one end that God had, in ordaining the Sabbath, was, that the servant might rest: and therefore they are contrary to God, that will defraud servants of their rest; whereby they should repair their spirits, and refresh their bodies.

2 Kings 5.

Matth. 8. 6.

1 Sam. 30. 13.

Lastly, masters and mistresses may deal too hardly with their servants in time of sickness. The king of *Syria* had so much care of his servants infirmity, that he commends him, by letters, to the king of *Israel*, *2 Kings 9*. and the care that the Centurion had for his sick servant, is set down, and commended, *Matth. 8*. But these times are full of such as the Amalekite was, who left his servant; because he was sick, *1 Sam. 30*. had not *David* lighted upon him, he had perished.

Send

send them to some out-house, and take no further care: I know that those people would take more care of their beasts; some will take care in such a case, but it shall be at the poor servants cost; if they have not present money, if they recover, they will abate it of their wages; is this to undoe heavy burthens? or rather is not this to make the burthen heavier? Or if they will pay it themselves, yet they mutter and grumble, and say they make themselves sicker then they are, and they may rise if they will. So that the poor servant is more troubled with these discontented speeches, then with his own sickness; and so forceth himself to strive above his strength, even to his undoing. I could tell you of some other kindes of hard dealing with servants; as when masters and mistresses will not teach their servants that, for which they come; if they do, when they are neer out of their time, and think they will part from them; they will disgrace them, and disable them; and whereas they should send them away with encouragement and reward (if they have been faithful) for so God commanded; they must not goe away empty, *Deut. 15.* they will maligne them, and envy them; and do them the worst offices they can: *Laban* could have been content *Jacob* should have stayd with him still; and therefore if he goe away, he will not only vex at it, but pursue him with hostility. I could speak of hard usage of servants, while their wages are either detained altogether (which is no less then a crying sin, *Jam. 5.* which entreth into the ears of God, and doth *interpellare pro vindicta*; sollicite him for vengeance;) or else detaining them so long, that it moveth them to filch and steal, to supply their necessities. Do these masters and mistresses in these several wayes of injustice; consider that which the Apostle mindes them of, *Eph. 6.* *That they have also a master in Heaven: Job* durst not despise the cause of his servant, Chapter 31. 13. 14. because if he did, he did not know how he should answer God, when he did visite; Oh think of this, when you use your servants with rigour; how you will be able to give account for this, when God riseth up to judgement.

But I have held you too long in this. I come therefore to something else; for we have not yet done with *Sarahs* sharp correction.

May we not further take knowledge of *Sarahs* sin? I do know First, of great inhumanitie in her, that would be so severe to her servant being now with childe: such a one (though there be just cause of displeasure) is to be the object of mercy and compassion; and in all times it hath been held cruel and inhumane to use such harshly, to beat or strike them, when they knew them to be pregnant, as being a double hurt, both to the party her self, and the issue she went withal: we have Gods law, *Exod. 21.* That if one did hurt a woman with childe, he was to be severely punished: our law is so mercifull, that if a woman be convicted and be found with childe, her punishment is respited till she be delivered. It was the cruelty that *Elisba* tells *Hazael* he shall

Deut. 15. 13.

Jam. 5. 4.

Eph. 6. 9.

Observ. 3.
Severity oft de-
generateth into
inhumanity.

Exod. 21. 22.

practise

Application

Observ. 4.
The fickleness
and instability
of popular
Affections.

practise in Israel: *To rip up women with childe*, 2 King. 8. and so *Mehabem*, 2 King. 15. ripped up the women with childe: and in that bloody persecution under *Queen Mary*, we read that a woman great with childe was brought to the stake, and that her womb burst in the flames, and they took the childe, and threw it in, and burned it with the mother. It is true, this was an excess of cruelty; but to do wrong to a woman with childe, by beating her (though it be a lesser degree) is bad enough; and I wish all people to take heed how they be guilty of it.

Again, let us observe with *Musculus*, the change of *Sarah's* passion: how full was she, not long since, of desire to have issue; though by her maide: how earnest was she to perswade her husband to yield to this course: as a woman free from all jealousy, she puts her maide into the bosome of her husband; and now to see, how passionate she is: why did she not bear with the miscarriage of her maide, for the hope she had now of issue by her, she having conceived? See (saith my author) *nihil stabile in humanis affectibus*: nothing is constant in humane affections; that which we seem now most ardently to desire and affect, after a while we despise and tread under our foot, the winde doth not sooner shift from one point to another, then mens affections are mutable; there is as much constancy in the moon, as in them. When *Jacob* cometh to *Laban*, he is his bone and his flesh; and he is so just, that he shall not serve him for nothing; and when the time of payment comes, he substituteth one sister for another; he changeth his wages ten times, and he hateth him in his heart. Could greater love be in a brother and sister toward a brother, then was in *Adam* and *Miriam* toward *Moses*: and yet we see this great affection turned into emulation. How kindly doth *Shol* speak to *David* in the cave? and how doth he begg his favour to his posterity: and yet suddainly after, he is pursuing him for his life: after *Amnon* hath satisfied his desires upon *Thamar*, it is said, *she hated him greater which he loved her*, then the love wherewith he loved her; 2 Sam. 13. How passionate was *David* for the water of the Well of Bethlehem? yet, when he had it, he would not drink it, he poured it upon the ground: the people that came out to meet our Lord coming to *Jerusalem*, cut down boughes from the trees, and spread their garments in the way; and within a few dayes after, the deadly enemies of Christ, and had nothing in their mouths but, *Crucifie him crucifie him*; how were those at *Lysra*, taken with *Saint Paul*, insomuch that they would have offered sacrifice to him, as to a God: and within a while after stone him: and so those *Barbarians* at *Matra* account him a murderer, and by and by, esteeme him a God. We now love things, and by and by we loath them; now we make much of things, and anon we cast them off, as we do with holl payes, wear them all day in our hands, and at night throw them away: we do admire some persons, and after a while

we

we deprave them; we are pleased with this and that thing, and on a sudden distaste it; and, it may be, know no just reason for either. It is a great part of our natural corruption, that we are swayed by Passion; constant in nothing, but Inconstancie. And therefore we should pray for Gods grace to guide us, that those which should be our servants, may not be our masters: that we may wisely desire, and love, and rejoyce; and then we shall not alter, but upon just cause and ground.

Thirdly, How easily people abuse the power that is given them! *Abraham* had given power to his wife, to correct the insolency of her maid; and see, she exceedeth terms of moderation. Yea? (thought she) hath my husband given me leave? I will lay it on, to some purpose. The task-masters having authority from *Pharaoh*, we see how they raged against the poor *Israelites*: No question, they exercised their power to the full; nay, it is probable, that they exceeded their commission, or else the people would not have complained to *Pharaoh* against them. You see how glad the *Jaylor* was to have *Saint Paul* put into his hands; and we see how harsh he was towards him: he was onely bid to keep him safely, and he putteth him into an inner prison, and makes his feet fast in the stocks. *Socrates* telleth us, that the Officers of *Julian* did vex the Christians, *ἐξ τῶν βασιλικῶν ἀρχαγμάτων*, beyond the commands of the Emperour; which he coming to the knowledge of, *παρεῖχ*, he over-looked: and when the Christians complained of it, he turned them off with a flourish, saying, that they were taught to bear afflictions patiently. And we see in the world usually, if men get but into a Place, (though but a mean one) and that they know they have a power, they will not onely do, but over-do. Some, out of a pride of heart, because they will shew themselves what they are; and some, out of a sinful officiousness, and subservience to others humours, whom they think to please by their busie doings, they are apt to do things they should not do. And when we see a revengeful man, that hath gotten power into his hand, we shall be sure to finde him to stretch his power and authority to the farthest, for the wreaking of his own spleen and malice. When *Pilate* bid the high-priests take *Christ*, and judge him according to their law; you may well think, that if they could have entertained this offer, they would have done it, and made use of it to the full, for the punishing of him whom they hated.

For the Use:

Whatsoever the power is, that is granted us over others, let us use it fairly, and let us not do all we may do; for then we shall be apt soon to do that we should not do. They that will live at the extent of their power, they will quickly transgress their limits; And it is dangerous walking on the very brink of the river. Moderation in that power which is committed to a man, hath ever been held praiseworthy.

Observ. 5.

Most men are apt to act to the extreme of their authority, if not exceed it.

Eccles. Hist.
lib. 3. cap. 1.

Application

Secondly, it should teach those that are in place to derive power upon others, not to trust passionate, and proud, and revengeful men with it: for, being transported with passion, and not knowing how to keep a moderation, they are apt, with *Phaeton*, to burn the world.

Observ. 6.
Rigour and severity, and commonly in prejudices, and manifold inconveniences.

1 Sam. 25. 10.

The last clause in the verse, containeth the flight of *Hagar*: And this event, oftentimes, hath too severe correction of servants by their governours. I do not justify *Hagar* in it; nor can any be justified that practiseth it: But, I say, thus it falleth out, that too rigorous correction setteth servants going.

1 Kings 8. 30.

Nabal could say, when *David* sent for some relief, 1 Sam. 25. *There be many servants that break away from their masters*; and no question, but many of them, through rigorous usage. Whether *Shimei's* servants did so upon the same ground, or no, I cannot say; but they ran away, 1 Kings 8. But sure I am, many do so in these days: nay, the cruelty of masters hath made some, not onely to run away, but to do worse; to kill master, or to kill mistress, or children, or to fire the house; and other outrageous acts, that are not to be named.

For the Use of this:

Application

Ephes. 6. 9.

Let masters and mistresses take heed of cruelty, and rigorous severity. The Apostle would have masters to be ἀσκληροὶ τῷ ἀνθρώπῳ, to forbear threatenings, Eph. 6. He doth not absolutely forbid threatening, but calleth for a moderation therein. Now, if they must be moderate in threatenings, then certainly in blowes: for, excess this way, is offensive to God, and, it may be, prejudicial to a mans estate, in forcing away a servant: yea, it may be the undoing of the servant, as *Hagar* was in the way, by this flight, to have been undone, if the Angel of God had not met her.

Use your servants fairly. *Satyrus*, in *Athenians*, was called εὐδαιμόνιος, that is, Good to servants, because he was χρηστός εἰς τοὺς δούλους καὶ τοὺς οἰκιστάς, because he was kinde and indulgent to his servants. Let Christians affect this title: let them perform that which is equal and just to their servants: Let them make much of them when they do well, and, when they do ill, let them correct them; but let it be in love, and with moderation, and never immoderately. Let them but think of what they have done against God; and that if he were extreme to mark what is done amiss, how they are not able to abide it: if he should deal with them after their sins, and reward them after their iniquities, they should even suck out the dregs of the vial: they should not onely be beaten with rods, but with scorpions; and suffer the punishments both of this life, and that which is to come.

Oh be ye therefore merciful, as your Father in heaven is merciful; and be such masters to your servants, as you desire to finde God a Master to you.

Preached, Novemb. 3. 1641.

THE



THE TENTH SERMON.

GEN. 16. 6, 7.

And she fled. Vers. 7. And the angel of the Lord found her.



I told you, that it was ill in her mistress to use her so hardly; but yet she cannot be justified in her flight. That now remaineth; and the Point is, *That though masters and mistresses be rigorous, yet servants must not flee away.*

A servant is to yeeld both active and passive obedience.

First, Active, in performing the lawful commands of them. *David* makes it the property of a servant, to *look to the hand of the master*; and of a maid, to *look to the hand of her mistress*, Psal. 123. Thus did *Eli-zer*, the servant of *Abraham*, Gen. 24. and the servant of *Elijah*, 1 Kings 18. and the Centurions servant, *Matth. 8.* he said to one, *Go, and he goeth*; and to another, *Come, and he cometh*; and to another, *Do this, and he doth it.* On the other side, it was wicked in *Ziba*, who, being commanded by his master to saddle the as, went away, and did it not, 2 Sam. 19. and so in *Jobs* servants, who, being called, would not answer, Job 19.

Secondly, there is a passive obedience required of them, and that is in regard of Correction and Reproof; and that not onely in looks, when they are brow-beaten, as we say, and frowned upon, and that anger appears in the countenance; but also, when it is in words. The Apostle chargeth this upon servants, *Tit. 2.* where he will not have them to be ἀντιλογούμενοι, to answer again. Not but that a servant, when he is unjustly challenged, may reply, so he do it seasonably, and modestly; as we see *David* did to *Saul* in the cave, 1 Sam. 24. But servants must not rashly, spitefully, in a spirit of contradiction: yea, they must patiently rather endure words. Yea, thirdly, if it come to blowes, they must endure it. 1 Pet. 2. *Servants, be subject to your masters with all fear, not onely to the good and gentle, but to the froward, those that be δούλοισι, harsh and rigorous; they that will not onely frown and talk, but lay on, and that severely; for he speaks presently of buffeting.* And we see how patiently *Joseph* endured imprisonment,

Gen.

Observ. 1.
Flights of ser-
vants not justifi-
able, by any hard
usage; having
more lawful re-
medies.
Psal. 123. 2.

2 Sam. 19. 26.

Tit. 2. 9.

1 Sam. 24.

1 Pet. 2. 18.

Gen. 39. 16.
Psal. 105. 18.

Gen. 39. yea, *fetters*, and *iron chains*, Psal. 105. And the Collator tells of a certain religious young man, who, having a blowe given him by his governour, that was heard to the farthest part of the room, where many were assembled, he was so far from murmuring, that he did not so much as change his countenance; but, holding his tongue, was as modest and humble in his behaviour, as if he had not been smitten at all. Now this patient enduring, is flatly against fleeing, as Hagar did here.

For the Use of this :

Application

It meets with divers servants in these times, whose stoutness is such, that they will not endure any kinde of Correction : If it be but in frowns, you shall have them as sowe as their masters and mistresses; and they will pout, and lowre, and vie with them in this way : If it be in words, they will presently chop Logick, and bandy word for word, without any modestie or sobriety : And if it come to blowes, by no means they will endure this; they scorn to be beaten; they came not for that end; and therefore they will struggle and strive with master or mistress; yea, sometimes, even strike again; and if they cannot make their party good, then they will run away; as she here in our Text.

Why, (will some say) Why should any one be subject to the unlimited humour of another? We may be misused, and malmed.

Servants flight
unlawful.

I answer: Where masters and mistresses be unreasonable in correction, and make a practice of it, it is lawful to seek redress, by means of friends; and if that will not do, it is lawful to seek to the Magistrate, for his help: but for any ill usage, it is not lawful to run away.

1 Pet. 2. 18.

And therefore, in the second place, though it be *durus sermo* to servants, an hard saying, that they must endure correction at the hands of their governours; they must digest it: And there be many things to help them in the swallowing of this bitter Pill; divers of them are pressed by S. Peter, in the former place, 1 Pet. 2. 18, and so forward.

First, he saith, If the punishment be deserved, there is no great thanks in suffering: *Qua venit ex merito, pena ferenda*; That must is to be born patiently, that cometh deservedly.

Secondly, but if we suffer unjustly, then it is *thank-worthy*; and glorious, to be patient.

Thirdly, it is acceptable to God; and surely he will remember to reward us for it.

Matth. 5. 39.

Fourthly, he saith, We are *hereunto called*, vers. 25. Our Christian calling requireth to *turn the other cheek*, Matth. 5. to *give place to wrath*, Rom. 12. 19. to *overcome evil with goodness*, vers. 21. And if Christians must shew such patience to all men, even to their equals; how much more, servants to masters?

Fifthly, he maketh servants, by this, conformable to Christ, *who being reviled, reviled not again; and suffering, threatened not, but committed himself to him that judgeth righteously*.

There

There may be added to all this, sixthly, that a servants patient enduring of correction, may be a means (through Gods mercy) to work the ster to more mildness, and greater gentleness for aftertimes; whereas fullness and impudence doth more incense and harden him; and maketh him upon the next occasion, more violent. Saint Gregory commendeth one *Libertinus*, who having a stool thrown at him by his Abbot (with which his face became blew and swelled,) he took it so patiently (confessing it to be his own fault and not his masters cruelty,) which patient carriage of his, so wrought upon the abbot, that he became a very milde man, and so saith Saint Gregory, *humilitas discipuli, magistra facta est magistri*, the patience of the scholar became the successful instructor of his master.

Greg. lib. 1. dialog.

Lastly, let it be remembred by servants, that when upon correction they fly away, they add but one sin to another; and if they think to be revenged on their masters this way, it is worse; and what a poor revenge is it, to hurt ones own soul, to be revenged on another! this was the practice of *Thamar* towards her father in law. Fearful it is, when we will revenge our selves; nay hurt our selves, yea our souls, to hurt anothers body; such *worketh not the righteousness of God*.

One other Use of it: And that is to us all; we censure servants for impatience under their corrections; I would we would reflect upon our own carriage towards God, when we are in the way of sin; we are told of the judgments of God that will inherit it, we regard it not, we will do what seemeth good in our own eyes; and yet, when we suffer for it, we murmur, and repine; and take on, as if we had had measure: we are apt to expostulate with God, why am I thus? and wherefore is this come upon me? and our hearts boyling up with tumultuous and discontented thoughts against him. Thus what we finde fault withall in servants, we practise in our selves; we despise Gods comminations, and yet are vexed when we suffer for our transgressions; we might have prevented it, and yet angry when punished for it. But more of this hereafter.

We come now to the third part of this Chapter, from the beginning of the seventh Verse, to the fifteenth; wherein is contained the Angels meeting with *Hagar*, being fled from her mistress.

Secondly, his questioning with her about the cause of her flight.

Thirdly, the direction he gives unto her, upon the discovery of that cause.

Fourthly, his prediction concerning the child that she went withale. In the first of these, I laid down in the seventh Verse, we may observe two things.

First, that the Angel of the Lord found her.

Secondly,

S. Chrysostom
on the place.

Observ. 2.
Wicked persons
oft fare the bet-
ter for their re-
laxation to the
righteous.

Application

Observ. 3.
Of the good offi-
ces the good An-
gels do us:
touching guardi-
an Angels, and
the duties we
are to return
them
Psal. 34. 7.
and 91. 11.

Secondly, where he found her, by a Fountain of water in the wilderness, by the Fountain in the way to *shur*.

For the former, that the Angel found her, Saint *Chrysostome* would have us here observe the kindness of God, that he overlooks not, or despiseth any: though he were but a servant, yet (saith he) this was not, as of just *Abraham*, by whom she was with childe; God would take care of her, out of respect to him; and this is a truth,

That the servant fares the better for the masters sake; and the childe, for the fathers sake.

God is good to *Solomon* for *David's* sake, yea to *Rehoboam*: yea even to *Hezekiah* long after; for he saith, he will defend *Jerusalem*, even for *David's* his servants sake; the whole company for one good mans sake, as we see in the ship where Saint *Paul* was, *Act. 27*. A neighbour, for a neighbours sake; and as spiteful as the wicked of the world be, against the Godly that come amongst them; and as desirous as they are to be rid of them, they fare the better for them; and were it not for their sake, they should be soon be consumed: and whensoever God shall gather these flowers, the weeds will soon be rooted up; whensoever he removes these pillars, the building will be ruined. When *Lam* is gone out of *Sodom*, we know what followeth: it might make the wicked so wise as to make much of godly people, for whose sake they fare the better; they are pledges of their peace, and the paynes of their tranquillity; when they persecute and hate them; they, like mad men, wrong their best friends, and they cut off the right hand with the left; and they hasten but their own judgment; by seeking to extirpate them; they are a blessing wheresoever they come; by their presence, by their prayers, they do good, and stand in the gap to divert Gods wrath. But I stand not upon it.

The Angel of the Lord found her. If this were a created Angel, we see what good offices those blessed Spirits do for men.

First, they doe reveal things unto them, as we see in *Daniel*, and Saint *John* in the *Revelation*; and so to Saint *Paul*, *Act. 27*.

Secondly, they direct men what they shall do, as we read the Angel did *Philip*, *Act. 8*.

Thirdly, they protect them from danger, they pitch their tents about Gods people, as we read, *Psal. 34*. and *Psal. 91* and they carry them in their hands, that they hurt not their foot against a stone.

Fourthly, they bring them out of danger, as the Angel did Saint *Peter* out of prison, *Act. 12*.

Fifthly, they comfort them after troubles, as we see *Luk. 22*.

Sixthly, they revenge them on their enemies, *Exod. 12*. and so the Angel of the Lord slew in the Hoste of *Sennacherib*, an hundred fourscore and five thousand in one night.

Seventhly,

Seventhly, they convey the souls of Gods people to happiness, as the Angels carried the soul of *Lazarus* into *Abrahams* bosome, *αβραάμ* (saith Saint *Chrysostom*;) and a sweet burthen too; an acceptable service unto them; yea they take care of their dead bodies; as *Moses*: there was a contestation between *Michael* and the devil, about the body of *Moses*. In a word, they are *ministering spirits sent forth to minister for them that shall be heirs of salvation*, Heb. 1. It is not to be said what good offices they do for Gods people, both privately and positively.

S. Chrysostom.

Heb. 1. 10.

For the Use of this:

First, it lets us see the happy and honourable condition of Gods servants; *David* having said, *Psal.* 34. 7. that the *Angel of the Lord pitched his tents about them that fear him*, he addeth, Verse 8. *Taste and see how gracious the Lord is*: to wit, in allowing of his children so glorious an attendance. It is accounted a great matter of state in the world, to have a large train of followers, in silks and gold chains; alas, this is but beggary to the attendance of Gods people. It was a great favour to poor *Mordecai*, to have *Haman* the Kings favourite to wait upon him when he rode through the city; what honour then for a poor man that is the childe of God, to have those glorious sons of the morning, those *אמלאכים* (for so they are called;) those gods to wait upon him? the very little ones have their Angels, *Mat.* 18. and *Solomon* in all his magnificence and royalty, *was not like one of these*: Saint *Bernard* upon the *Psal.* 91. *Qui habitat*, loseth himself in this meditation upon those words; *He hath given his Angels charge over thee: Quis? Quibus? de Quo? & Quid mandavit? Who? to whom? concerning whom? and what is it that is here commanded? Deus mandavit, & Angelis suis mandavit, & de te homine mandavit, & ut custodiant te in omnibus viis mandavit: Domine Quid est homo!* 'Tis God that hath commanded, that hath commanded his own Angels, his Angels concerning thee, I, and to keep thee in all thy wayes; Lord what is man!

Application

Mat. 18. 10.

S. Bernard,
super
Psal. 91. 11.

Secondly, this should be a comfort to Gods people in regard of those many afflictions that they are like to meet withal in the world; they have a good guard. It hath been a question much disputed, whether every man hath his particular Angel. And it cannot be denyed, but that most of the Greek Fathers, and many of the Latins, and all the Schoolmen; yea, and some of the late writers, and those of the Protestant party, have gone this way: taking encouragement from *Mat.* 18. 10. and Saint *Peters* Angel, *Act.* 12. but what should we need to trouble our selves about it, when not onely one, but many Angels, wait upon every childe of God: And they are all *ministering spirits, sent forth for their good*: there is comfort then in this: it is true, we see not these good Angels our guardians; no more do we the evil ones: and yet we doubt not, but they are ready to do us hurt; why then do we question the good done to us by the other? If

The question concerning guardian Angels.

2 Kings 6.

our eyes were opened, as *Elisha's* servants were; 2 Kings 6. we should see, that *there are more with us than against us*.

1 Cor. II. 10.

Thirdly, let us carry our selves fittingly, in regard of those glorious spirits that are still about us. Saint Paul adviseth the women to carry themselves decently in the Church, because of the angels, 1 Cor.

Luke 15. 10.

II. If we may grieve the Spirit of God by our evil conversation, Ephes. 4. 30. surely we may grieve these blessed spirits. If they joy at our conversion, Luke 15. they must be grieved with our badness; and we may make the service they do us, tedious unto them; yea, for them going.

Binus Concil.

I know, we may do too much to the Angels, and that is, in adoring them, in invoking them, and making our prayers unto them; a thing condemned in Scripture; and so in the ancient Council of *Laodicea*, *Ne adoremus Angelos*, We may not worship Angels. Their juggling tricks of *adornemus Angelos*, will not fit their turns; Let us adorn the corners of the temple: In the Greek, it is *ἐν γωνίαις*, as *Binus* cannot but acknowledge it Angels; (though he put *Angelos* in the corner, as a different reading.) Again, they are *ὑποτάκτοι τοῦ Θεοῦ*, the servants of God, and may not have their Masters honour: Nay, they are *conservos*, our fellow-servants; and upon that ground, the Angel refused adoration from Saint John; Rev. 10. Now, as I say we may give them too much; so we may give them too little; while we will not shew our reverence unto them, by an holy carriage; but distaste them, by our prophaneness. Saint Basil saith, upon Psal. 34.

Rev. 10.

S. Basil, in
Psal. 34.

Ὁς τὰς ψυχὰς ἀνθρώπων φυλάττει, καὶ τὰς ἀσεβείας διοικεῖ: ὅτι καὶ τὸ ἐξέλασθαι ἀπὸ τῆς ἀμαρτίας: As the smoke driverth away Bees, and noisom smells the Doves: so will our sins profligate and put to flight these guarding-Angels.

consequenter
dicitur quod
angelus non
est deus.

Observ. 4.
Gods Omnipresence, and
mans vain concealments.

Fourthly, let us learn of the glorious Angels, that as they are willing to serve us, so we should be willing to do good offices for our brethren; and though we be above them in place, yet to serve them in love. Thus we, that look one day to be *ὡς ἄγγελοι*, as the angels, should be like them in This. Yea, we have a greater example, and that is from the Son of God himself, that emptied himself of glory, and came as lowe as the form of a servant, and stooped as lowe as the Cross, to do us good. If he had stood upon his dignity, where had our Salvation been? Therefore, Let the same minde be in us, that was in Christ Jesus.

Some do think, that this was no created Angel, but the Son of God himself; the second Person in Trinity; who did, in the Old Testament, appear oftentimes to holy men. And the reason of this conceit is, because he saith, vers. 10. *I will multiply thy seed exceedingly*; which is the work of God, and not of any creature. But this is no convincing argument; for such words might be put into the mouth of a created Angel, as speaking from God. But be it so, that it was God himself that found Hagar, it will help us to this Observation, (as one hath it upon my Text,)

God

God can finde out people in any place.

For, saith my Author, *Abraham*, no question, after he missed her, (out of his love to her, especially to the childe she went withal; and, it may be, out of worse, for the scope that he had given to his passionate wife) sought for her in every corner, but could not light on her: Though he could not, yet God findeth her, being in all places, nothing can escape his eye and observation. *Am I a God as hand, and not a God afar off?* Jer. 23. The Rabbins call him *מְלֵךְ הַמָּקוֹם*, *The Place*, by way of excellence; or, *Place*: not that all things are in him, *ut in loco*, as in their place; but that he fills all places. And another saith, He is a Sphere, whose Centre is every-where, and his Circumference no where. He is *intra omnia*, & *extra omnia*; *supra omnia*, & *infra omnia*, saith Saint Gregory: Within all things, and without all things; above all, and beneath all things. It is true, he is sometimes said to come unto a place, and to depart out of a place; and to descend: but we must know, this is *condescension*, (as the Greek Father saith) a condescension to our weakness; for he changeth not place, who filleth all places: but it is to be understood of the manifestation of himself, by the effects of his Mercy or Anger; and so, onely, he is said to come or depart.

Jerem. 23. 23.

Gods Omnipresence.

Now for the Use of this:

It should teach us all, to take heed of sinning against God, upon hope to convey our selves from him. *Whither shall I go from thy Spirit; or whither shall I flee from thy presence?* Psal. 139. *If I ascend up into heaven, thou art there; if I make my bed in hell thou art there: if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thine hand lead me, and thy right hand shall hold me. If I say, Darkness shall cover me, even the night shall be light about me; yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee.* Men may by flight escape the judgement of men; but they cannot escape Gods hand: As he is *πολύχειρ*, and *βαρύχειρ*, many-handed; and heavie-handed; so *μακροχειρ*, long-handed, and can reach us at the greatest distance. *Jonah* thinks he hath dealt subtilly, in getting into a ship; and going to *Tarshish*: but God knows his flight, and overtakes him. It is a strange infaturation of mens mindes, that they should think they can either conceal their evil facts from Gods knowledge, or their persons from his punishment. It seemeth to be the thought of those wilde ones in *Job*, and the ancients in *Ezekiel*: But it is a foolish thought; for, *all the ways of men are before the eyes of the Lord*, (say both *David* and *Solomon*;) he knoweth all their natural, all their moral actions; and he needs no information, for that which is done in the most private cabinet, or darkest vault. And for mens persons, they are not hid from him: *Thine hand* (saith the Psalmist) *shall finde out thine enemies; and thy right hand shall finde out those that hate thee.* And therefore I repeat my new mine Exhortation.

Application

Psal. 139. 7. &c.

Ezek. 8.

Psal. 11. 8.

Let us stand in awe, and sin not: for if we sin, upon a presumption that we shall conceal either our actions or persons from God, it is a forlorn hope; our iniquities will finde us out, (as Moses told the Reubenites :) and we that have sinned secretly, may (perhaps) be punished openly, in the eye and observation of others.

The second thing is, the place where the Angel found her; In the desert, by a fountain. A great way had this poor woman wandered; and, after a good while wandering, the Angel meeteth her. He could have met with her, and spent that reproof upon her which afterwards he doth, quickly after she removed from Abrahams house, in the beginning of her flight: but he letteth her alone (saith Musculus upon my Text) for a certain time, till her proud stomach was a little come down, and that now her necessity had abated her spirit, and that she began to berhink her self: What, have I (for a few blowes, for which I cannot say but I gave the occasion) cast my self into this exigent? Am I in a place destitute of comfort and relief? What shall become of me? I shall either be a prey to wilde beasts, or else perish with famine.

Musculus
in locum.

Observ. 5.
Affliction bring-
eth in more
guests unto God,
than doth Pro-
sperity.
Jer. 4. 24.

Job 33. 14, 15.
Sec.

Hosea 2.

Hosea 5. 10.

God oftentimes spareth dealing with people for their faults, till they be a little pinched with the effects of their own error.

For, while they are in their heat, they have no ear open to instruction; but when they smart a little, then they will be docible. *Jerem. 2.* the people of Israel are compared (by the Prophet) to a wilde ass used to the wilderness, that snuffeth up the winde: In her occasion, who can turn her away? They that seek her, will not weary themselves; that is, they will hold it vain to run after her: but in her moneth they shall finde her. So the people were so impetuously set upon their lusts, that there was no speaking to them; all admonitions and threatnings were spent in vain upon them: but yet in their moneth, when they should come to be in pain with that which they carried in their womb, they would then be more pliable to instruction. *Elihu* saith, (in *Job*) that God speaks once and twice unto men, and they perceive it not; in a dream, in a vision of the night. Those be easie ways, *Chap. 33.* but then, *vers. 16.* He openeth the ears of men, and sealeth their instruction: that is, he deal-eth with them by way of correction, and so openeth their ears: and the reason of this, he giveth in the next verse, to be the abatement of mens pride: their proud hearts must first down, and then they will lend an ear; and, as it followeth, *vers. 22.* When the soul draweth neer to the grave, then is the messenger of peace gracious unto him. When Israel is in her jollity, *Hos. 2.* she will hear of none but her wanton lo-vere: but being a little punished, and finding thorns in her way, then she saith, She will return unto her first husband; for then it was better with her then now. So, *Chap. 5.* God saith, I will return unto my place, till they acknowledge their offence, and seek my face: in their affliction, they will seek me early. And the next words are, Come, let us return unto the Lord; for he hath torn us, and he will heal us. How mad was the Prodigal

digal upon the satisfaction of his voluptuous humours. No thought of father, or fathers house, till all was spent: But when he came to be pinched with famine, then he began to think of returning. When Paul was in his full career, there was no talking to him; he was mad upon his way, as himself saith: but being thrown from his horse, he trembled, and was astonished; and then he began to listen: nay, God suffereth him (for the more mollifying of him, and fitting his heart for the impressions of his grace) to be three days in terror of mind, without use of his eyes, without sustenance.

For the Use of this:

Let us acknowledge the wisdom of our good God, in dealing with us: He sees our disposition, how, in our jollity, we hearken not unto him; we forget both him and our selves: and therefore he changeth his hand, and suffers us to come into some straight, before he will parley with us: yea, it may be, he lets us continue a good while in perplexity; for upon the first laying on of the rod, it may be, we will stamp and chafe; but when it still lies on, and (like the bird caught) we struggle but onely to our further entanglement; we lie quiet, and then our spirit comes down; and God may have some reason at our hands. It is like enough, that this *Hagar* in our Text, when she broke from her mistress, came away in such a passion, that she cared not what became of her, rather then stay there; and her mistress should see how little she cared for her service: But by that time she is bitten with weariness and want, she becometh more pliable. God knoweth how to take down the stoutest stomach: and though they storm and rage, (when touched by him) and be like a wild bull in a net, *Isai. 51.* yet he will humble them at last. When one hath struck a great fish, he plungeth and flounceth: well, the Angler gives him line, and lets him weary himself, even till he may be taken up with the hand of a childe. And let us all learn to submit to Gods courses; let him do with us what he will: let us be content that plaister lie on, (though it smart) till it have done the work. We must be softened, before we can be moulded. God is the Physitian and Healer of his people, and he knows the fittest means and season for redress.

Again: *He found her by a fountain of water in the wilderness.* See, (saith my Author) *In deserto reperit fontem.* She findes a fountain of water in the desert. She was weary and thirsty; in this vast and uncomfortable solitude; and now she findeth a fountain to refresh her: And what could be more acceptable to her, at this time? This is the goodness of God, that *in the midst of anger, he remembereth mercy, Hab. 3.* He correcteth in judgement, not in fury, *Jer. 10.* Though this woman deserved to have tasted more deeply of that cup; yet God minglet some comfort with it: *In measure will he debate with his children, Isai. 27.* Mercy lays hold upon his Justice, and suffereth not his whole displeasure to arise. All the ways of God are interweaved with mercy; yea, the very damned in hell finde this: for though a greater judge-

Application

Isai. 51. 20.

Observed 6.

Such is Gods goodness, that his mercies are still interwoven with deserved judgments.

Hab. 3. 2.

Jer. 10. 24.

Isai. 27. 8.

Application

judgement could not befall them, *extensive*, in regard of continuance, (for it is everlasting;) yet, *intensive*, he could lay more upon them: he could lay more upon them than they suffer.

Observ. 7.
God can supply
comforts unto
the most desolate
places and cases.

Secondly, we may observe again, *That God is able to furnish us with comforts, in the most desolate places:* and when men think their case most dark and desperate, he can make light break out. *In deserts and fens;* a fountain, even in the desert.

1 Kings 19.

When *Jacob* is full of grief, and lieth in the open field, and hath heaven only for his canopie, and an hard stone for his pillow; God refresheth him with a sweet vision. *Joseph* is sold into *Egypt*; and yet, even there, he findes good entertainment: and when he is cast into prison, there also he findes favour: And he findes cause to call his first son *Manasseh*, because God had made him to forget his trouble; and his second, *Ephraim*, because God had made him fruitful in the land of his affliction. When *Moses* is exposed to *Nile*, there is one takes him up, and gives him a liberal education. When *Elijah* fainteth under the juniper-tree, there is meat provided for him, 1 Kings 19. Did the children of *Israel* want any thing, in the vast wilderness? There is a fourth to the three children, even when they are in the fiery furnace. *S. John*, in the place of his banishment, hath his Revelations. How many of us have found friends, where we least looked for them; and comforts, where we least expected them!

Application

And therefore, let none of us distrust the care of a good God, who can furnish out consolations, in our greatest perplexities; and can give us that which shall sweeten our bitter Potion: he that can give honey and water out of the stony rock; he that can make a dry stock bloom, and blossom, and bring forth ripe fruit: *Why then do we doubt, O we of little faith!*

Observ. 8.
The fearful
events of Discon-
tentment: with
the Christian res-
olutions thereof.

There is yet another thing: *By the fountain, in the way to Shur*, which (as *S. Jerome* observeth) was directly in the way to *Egypt*, her own country. So that Expositors do collect, that, by her taking this way, she was purposed to return to *Egypt*, and so to renounce the true Religion that she had embraced; and so, *Sui ad volutabrum*, (as the Apostle saith;) *The sow to the wallowing in the mire*. And here we see,

What fearful events of discontentment there sometimes be. She was so vexed at the sharp correction of her mistress, that she is not onely neglective of her body, what misery that come into; but regardless of her soul, that she is ready to relapse into her old way of Idolatry.

This is too often seen: When people are discontented, they take strange courses. *Saul* is so vexed that he hath no answer, by *Urim*, nor the Prophets, that he runs to the witch of *Endor* for counsel. *David* is so discontented at *Sauls* continued pursuit of him, that he casteth himself among the *Philistims*, which (if God had not been the more merciful) had been the next means of his confusion. *Jacob* is so discontented for the loss of *Joseph*, that he will not be comforted: And so

Lectures upon Genesis 16. verse 6, 7.

III

so *Rachel*, for the loss of her children, *Jer. 31. Tamar*, out of a discontent (as I told you before) maketh her self a whore, to be revenged of her *Laban*. *Joseph* is so discontented to see his counsel rejected, that he goes home, and hangeth himself. And how many sad instances have we had, in the like kinde! People, upon discontentment, and some sharp affliction, have laid violent hands upon themselves. And for that particular of apostatizing from the Faith, *Tertullian* saith of *Valentinus*, that missing of a Bishoprick, he took it so ill, that he set on foot his desperate Opinion. And so *Julian*, (against whom *S. Augustine* writes) *Theodoret* saith, being discontented for missing of the like preferment, turned *Pelagian*. And upon the same ground, we have known, in these later times, both Clergie-men and Lay-men, to turn *Papists*. And *Theodoret* telleth us, how *Arius*, out of his envie and discontentment at the preferment of *Alexander*, that good man, set on foot his devilish Tenet against the Consubstantiality of the Son with the Father.

Jerem. 31.

Tertullian.

S. Augustine.
Theodoret.

The Use is this:

That we pray to God for his grace, that we may bear afflictions patiently: for if they work upon us too deeply, the devil is a subtil adversary, and (as the sons of *Jacob* did by the *Sichemites*) he will fall upon us while we are sore; he will bring all our sins to our remembrance, and aggravate them by all possible circumstances, and he will do what he can, to make us injurious both to our bodies and souls. God knows, we are too much flesh, the best of us; and when our sins and afflictions make too deep impressions in us, Satan hath such a fast friend of the flesh, that they joyn hands together, and put us on to that which is both against Reason and Religion. Yea, let Ministers and others speak unto them, it is with them as with the children of *Israel*, when there was an improvement of their vexation, *Exod. 6. They bearkened not to Moses, for anguish of spirit, and cruel bondage. We grow careless, and care not what door we go out at, what issue comes of it. Oh that we could but admit of these thoughts in our afflictions: Who are we, that we should not sometimes have occasion of discontentment! And why should we look always to fall with winde and rinde? Are we better then our fathers, and others of Gods people? 2. Have we not deserved that God should change his hand? 3. Hath not God the chief stroke in all afflictions; and dare we murmur against his dispensation? 4. Hath not he promised, that if we patiently submit to our trial, and accept of the punishment of our iniquity, (as the phrase is, *Levit. 26.*) he will do us good? 5. Is this the way to cure our grievances, to run into further evils; and because the body is afflicted, to hurt the soul? Is not this, when God hath made us sick, to make the devil our Physician? Oh let us in patience possess our souls, Kiss the rod, and wait the issue which God will give to our temptation.*

Application

Exod. 6. 9.

Levit. 26.

Preached, Novemb. 9. 1641.

THE

THE ELEVENTH SERMON

GEN. 16.8.

And he said, Hagar Sarahs handmaid, whence comest thou?

AVING shewed where the Angel found *Hagar*; now we come to that which he said unto her: and it containeth,

First, matter of question.

Secondly, of admonition.

Thirdly, of prediction.

In the first we have,

First, a compellation of her, by her name, *Hagar*.

Secondly, by her condition, *Sarahs maide*: and a double question, *whence comest thou? and whither goest thou?* and then followeth her answer, upon which comes in his admonition, or correction.

To begin with the first, *And he said unto her*. Have Angels tongues? Saint *Jerome* did a little too hard press that place, 1 *Cor.* 13. *Though I speak with the tongues of men and Angels*, and would have them men as Angels to have tongues; but on the 1 *Cor.* 13. he seemeth to acknowledg in the Apostles words only an *arbitrariis*, a supposition or concession, a *Si qua sint Angelorum lingua*; if at least Angels have any tongues: some conceive the Apostle to use that phrase by way of excellency, (as if he should have said,) though I were of the most excellent elocution, and had even an Evangelical expression, and had not *Charity*, it were nothing; which well suiteth with a like phrase in the 78. *Psal.* *Man did eat Angels food*, speaking of *Manna*: not that the Angels do feed upon meat, but that *Manna* was so excellent, that it was fitting for no less then Angels: certain is is that they are Spirits, and spiritual substances, and have no tongues; we might as well give them hands: because it is said, *Psal.* 91. *He shall give his Angels charge over thee, to keep thee in all thy waies; they shall bear thee in their hands*: or eyes, because it is said, *They alwaies behold the face of God*, *Mat.* 18. or knee, because it is said, *Phil.* 2. *That every knee shall bow, of things in heaven*.

Well, it will be then asked; how this Angel did speak to *Hagar*? And it is answered, *in corpore assumpto*, in a body assumed, that was framed

1 *Cor.* 13.1*Psal.* 78.25.and *91.* 10, 11.
12.*Mat.* 18. 10.
Phil. 2. 10.

framed for him for this negotiation: in such bodies assumed Angels did truly and really sit down, and walk, and remove from place to place; did truly eat meat set before them, and did truly speak, so that their words were audible and intelligible to those with whom they had to deal; though there be great dispute, *de colloquio Angelorum inter se*: how one Angel doth communicate his conceptions unto another; yet there is no doubt made of the truth of imparting themselves to men and women in bodies assumed. That which may be observed hence, is that which we touched but in one word, the last time, and that is,

The condescension of the Angels to the service of man, for his good.

For it is not, by far, so much for the greatest noble-man, to put on the habit of the meanest serving-man; as for those glorious Spirits (*the sons of the morning*) to assume an humane body; and why should we think much to abate of our height, and descend from our altitude, and be serviceable to others? The wife of *Theodosius*, (as *Nauclerus* tells the story) did not think it any disparagement unto her, to go *in* *hospitals*, into the Hospitals, and there not only to touch the pots, and taste the broths of the diseased, but to hold the pots unto them, yea with her own hands to do *εὐχαριστία τῶν δεσποτέρων*, to do all offices of maides and servants: and the like might be found in those noble women that Saint *Chrysostome* mentioneth, *Procula, Pentodia, & Sylvania*, who thought not much to wash the feet of the Saints; and held those feet more honourable, then the heads of the prophane. Again, the Angels in assuming bodies, and so speaking and conversing with them, did comply with mens necessity; for if the people could not look upon *Moses*, when God put that splendour upon him, till he veiled himself; men could endure much less, the glory and splendor of Angels, if they were not cloathed with a body: when they have thus appeared, it hath stricken a great terrour into people; *Gideon* thought verily, upon the appearing of the Angel unto him, he should dye, *Judg. 6.* and so thought *Manoah* the father of *Samson*: and when the Angel *Gabriel* cometh to the blessed *Virgin*, he is fain to begin with fear not, *Luk. 1.* and so to the shepherds, when the Angel of the Lord appeared unto them; *The glory of the Lord shone round about them; they were sore afraid*: and he is fain to say unto them also fear not, *Luk. 2.* So when the Angels stood by them in the shape of men, in shining garments, *they were afraid, and bowed down their faces to the earth*, *Luk. 24. 5.*

Now to shut up this point:

If the sight of an Angel be too excellens sensible, too excellent an object, which we say, *destruit sensum*, that it destroyeth the sence; how unable should we be to behold God! we should be oppressed with his glory. When *Peter* saw that glory of Christ in the transfiguration, he spake he knew not what, and was sore afraid, *Mark. 9.* *Moses* his request was, to see Gods glory: he answereth him, that no man

Observ. I.

The condescension of the Angels, and how they conversed here with men.

lib. 12. cap. 24.

Judg. 6. and 13

Luk. 1. 30.

and 2. 9. 10.

Application

Mark. 9. 6.

can see his face and live; yet he gratifieth him so far, as to see his back-parts, being put into the cleft of a rock, and with an hand upon his face. All which intimateth the imperfect sight we have of God in this life; and how unable we are to behold his full glory: Oh let this work us to a reverence and fear of this great God, and to stand in awe of him, and not to sin against him; for if he be full of glory to those whom he loveth; how fearful shall his presence be, when he cometh in wrath to be revenged of men! no wonder though they then desire the hills to fall upon them, and the mountains to cover them from his sight.

But to come to the compellation:

First, he calleth her by her name, and then he mentions her condition; he knew her name, and he knew her state.

Great is the knowledge of Angels. What by their sublime reasons, and experience. Secondly, what by their own observation. And thirdly, what by Gods revelation unto them.

The schoolmen, from Saint *Augustine*, ascribe to them a twofold knowledge; *Matutinum & vespertinum*, the morning and their evening knowledge (the one far exceeding the other,) they dispute subtilly of their knowledge of all individual things, of the mysteries of Grace, which the Apostle saith, *they desire to look into*: of the several actions of men, and things that fall out in the world, I dare not follow them in their way, neither would it be to your edification to acquaint you with their niceties; let it suffice us, that the Angels are of great knowledge; the Philosophers could call them *Intelligences*; they are *Adjuvans*, that is, *scientes*, creatures of knowledge and *Dionysius* saith, they have, *Deiformem cognitionem*, a knowledge that though it come short of Gods knowledge, yet it cometh nearer by far unto it than the knowledge that men have, though they be never so understanding. The woman of Tekoah saith to David, *2 Sam. 14.* My Lord the king is wise, according to the wisdom of an Angel of God, to know all things that are in the earth. The Angel of the Lord that appeared to Moses, calleth him by his name, *Exod. 3.* and so doth that Angel that was sent to Daniel, call him by his name, and so doth that Angel that came to the blessed Virgin, *Luk. 1.* so doth another Angel call Cornelius by his name, *Act. 10.* and he tels him of the house of Simon the Tanner at Joppa, where Peter lodged. And that Angels know, and observe the actions of men, is plain by that which the Apostle hath, *1 Cor. 11.* where he wisheth women to carry themselves orderly in the congregation, *because of the Angels.*

The Use I will make of this, is only thus much; that if the knowledge of Angels be so great, how great is the knowledge of God! He knows the names, and conditions, and actions of all men, He calleth the stars by their names; he knoweth all men, *Universos ac singulos*, all men as well as any one singular man; yea he knoweth more then any Angel can do; not only our down-sitting, and up-
rising

Observ. 1.
The great perspicacy and knowledge of the Angels, yet limited: and how far inferior unto Gods.
S. Augustine.

2 Sam. 14. 10.

Act. 10.

1 Cor. 11.

Application

rising, but our thoughts, and those *things*, long before they be main-
ed, as David saith, *Psal. 139.* and so, *Deut. 32. 17.* *I know their thoughts*
even now (saith God) *what he will do, before I bring him into the land*
which I swore. And if Angels or Men may come to know the
thoughts of men, yet there is a broad difference between Gods
knowledge and theirs: For,

First, he knoweth them of himself; they, by revelation from him:
So *Samuel* could tell *Saul* all that was in his heart: And *Esau* could
tell *Gebazi* what was in his hypocritical heart, *2 Kings 5.* And *Saint*
Peter could discover the hypocrite of *Ananias* and *Sapphira*, *Acts 5.*
And there were those, in the Primitive Church, that had the spirit of
discerning, *1 Cor. 12. 9.* But that phrase of the spirit of discerning,
sheweth, that they discerned not mens hearts, of themselves; but by
the special work of Gods Spirit: so that if they had not *pleased with*
Gods heifer, they had not known the riddle. But now, God knoweth
the retired thoughts of men, of himself.

Secondly, God onely knows the hearts of men certainly; others,
onely conjecturally. *Counsel in the hearts of a man, (saith Solomon) is like*
deep water: but a man of understanding will draw it out. Natural wisdom
and sagacity, is like a bucket let down into a Well, to bring up the
water of it. But this is but ghesing, in comparison of Gods know-
ledge, which is certain and exact.

And should not this now teach us to beware of Hypocrites of hav-
ing *דב דב*, as the Hebrew phrase is; of being *double*, (as *Saint James*
callet it,) being *double-minded*, of halting before God: *אנרר נמרר*
נמרר נמרר, Heb. 4. *All things are naked, and dissected, and anat-*
mized in his presence. Though we may impose upon credulous men:
(*Abalon* may blinde his fathers eyes, with pretending the paying of
his vows in *Hebron*; and the people may be conceited well of *Jeze-*
bel, when she proclaims a fast; and *Jehu* may make *Fonadab* believe,
that he is full of zeal for the Lord of hosts; and the wise-men may
think, that *Herod* doth truly intend to worship Christ:) Yet God
knoweth what a treason *Abalon* is plotting; what a murder *Jezebel*
is contriving; that *Jehu*'s heart is not upright; and that *Herod* in-
tends not *servire*, but *servire*; to worry, and not to worship him.
He cannot be deceived with a *subornis* *veritas*, a form of godliness: hy-
pocrite he hates as hell: hypocrites shal have the lowest place, and the
hottest therein: the wicked servant shal have his portion with hypocrites.
If we be sincere, God will bear with many imperfections, as we see in
A/sa: but if we be hollow, though we make never so fair a shew,
(like painted sepulchres) God sees our rottenness within. We are not
hid from our own consciences; they can challenge us for our hypo-
critical dealing: and if our consciences condemn us, God will, much
more; and he will twice hate us: for, *Dissembled Holiness* is Dou-
ble Iniquity.

In the second place, he calleth her *Sarabs maid*. He calls her not

Psal 139. 3.
Deut. 31. 21.

1 Sam. 9. 19.
2 Kings 5.

Prov. 20. 5.

Application

Psal. 12. 2.

Heb. 4. 13.

2 Tim. 3. 5.

(as *Masculin* well observes) *Abrahams wife*, but *Sarabs maid*. Herin is couched a secret reproof of her fault: It should seem, she had presumed upon that relation she had to *Abraham*, being his wife, and had forgotten her condition of a servant, and therefore hath carried her self insolently and malepently towards her mistress: And when for that her mistress had corrected her, her stomach riseth against it, and she scorneth to be used as a servant, now she is a wife: But we see, when the Angel reckons with her, he styles her by the title of *Sarabs maid*. bñA

Observ. 3.
Whatsoever man
is, of his own and
others; God is an
impartial Judge
of all, both men
and actions.

With a scorn conceits people have of themselves, and their actions; God

to reprove them as they are, and judgeth them with righteous judgement. The sons of *Jacob* thought they did well, in revenging the dishonour done to their family by the *Sichemites*, in the deflowring of their sisters; but the Spirit of God, in the mouth of *Jacob*, calls it, as it was indeed, *cruelty*; and *curst rage*; and telleth them, they had dishonoured Religion, and made him and his family *noisome to the inhabitants of the land*. *Saul* had a conceit, he should have thanks from God, for sparing some of the *Amalekites* goods, to offer a sacrifice unto the Lord: but *Samuel*, from the Lord, styled his fact, as it deserved, *disobedience* and *rebellion*; and maketh it as bad as the sin of *winckers*.

Fonah thought he had reason for his passion, when God spared *Nineveh*: but the Lord tells him, He did not well to be angry. (*Fonahs* words spoke not that which was right.) It was his distemper, that he should cavil at Gods work: and he convinceth him of it by Reason: for, if he would have had his *garb* spared, how much more should that *populous city* be preserved? *Peter* thought he spake like a loyal servant, when he dissuaded his master from his passion: but Christ censures it, and discovereth Satan in him. The Pharisees were conceited of their own wisdom: but our Lord calleth them *foolish and blinde*, *Matth. 23*. *James* and *Fohn* did think they did well, when they called for fire from heaven upon those inhospitable *Samaritans*: but Christ censurcth it in them, and tells them, They did not know what spirit they were of. And when *Saul* thought he ought to do many things, against the Name of *Jesus of Nazareth*, then that same *Jesus* from heaven telleth him, that his zeal was persecution of him, in his members. The heart of man is *מאד אפוי*, deceitful above all things; and such a guile is in it, that it is apt to think it doth well, and deserveth commendation, when it is worthy of reproof. We are apt to call that Magnanimity, which is Hastiness and Insolency; that *Studium Scientia*, a desire of Knowledge, which, Saint *Augustine* saith, is a sinful Curiosity: we think that to be Liberality, which is Riot and Prodigality; we think that onely to be Neatness and Cleanliness, which is Pride; and that a lawful Policie, which is a devilish *Maachiavellianism*; that to be Fortitude, which is Fool-hardiness and Rashness; that to be Thriftness, which is base Niggardliness, and sordid Covetousness; that to be Good fellowship, which is Ex-

Matth. 23.

Jerem. 17. 9.

S. Augustine.

cess and Rior; that to be Zeal, which is a fiery fustions, indifferen-
Impetuoufness and Vehemency, that, in stead of heating the house,
is apt to burn it: those practises of some, that seem to expresse nothing
but Humility, the Apostle stileth *Will-worship*, Coloss. 2. and those
doctrines that seemed to relish of nothing but Mortification, the
Apostle calleth the *Doctrine of devils*, 1 Tim. 4.

Coloss. 2.

1 Tim. 4.

Now then for the life:

Application

This being the guile of our own hearts, and Satan complying with
it, who can transform himself into an angel of light, and let a fair gloss
upon naughty wares; we must not rely upon our own judgement,
but bring things to the Beam of the Sanctuary, and there weigh
them. The Word of God ever giveth right judgement: *God seeth
not as man seeth*, nor judgeth as man judgeth: and *he is only appea-
red, whom God commendeth*, (saith the Apostle, 2 Cor. 10.)

2 Cor. 10. 8.

Secondly, it may be fit for those that have power of reproof of
others, when they see them lifted up above that which is meet, to
abate the tumour, by remembering them of their condition. He call-
eth her here, *Sarahs maid*; so she had been, nay so she was still, for
all she was *Abrahams wife*. Is a Childe laudie with the Parents?
He must be told, that he is a childe, and must keep his distance. Is
a Servant insolent? He must be minded, what it is to be a servant.
Samuel telleth Saul what he was in his beginning, and how God rai-
sed him; yea, and for the present, he was but *tenant at will*; God
could turn him out, not onely his government, but his life. And,
Psal. 82. lest Princes themselves should be puffed up with that, *I have
said ye are gods*; he mindeth them they are but men, and shall die like
men. Saint Bernard was afraid that *Eugenius* should be puffed up
with his high dignity, and therefore he mindeth him, that, in his
height, he was *Villicus, & non Dominus*; but a Steward, not the
Lord of the house; and therefore must not carry himself as a lord
over Gods heritage, as Saint Peter saith; yea, he must ever be *subject
to the higher powers*: for, *Qui conatur excipere, conatur desipere*; he that
endeavoureth to exempt, endeavoureth to deceive. And thus he
would ballast him, that, like a tottering vessel, he should not be over-
set. Yea, when we see in men a spiritual pride, in regard of inward
endowments, we are to minde them of their natural corruption: that
Jebusite that will still dwell within them, they are *flesh*, as well as *Spi-
rit*; and, by means of that, if they have *laudem*, they have *labem*; their
defects as well as their deserts; and their best actions are imperfect;
and if the Lord should be extreme to mark what is done amiss, they were
never able to abide it. And again, to tell them, that, if they conceit
too highly of themselves, they are *blinde*, and *poor*, and *naked*; as
Christ told the Church of *Laodicea*: yea, that God is better pleased
humiliate in malis, quam superbia in bonis; with humility in evil, then
with pride in goodness: that he likes better a *poor*, then a proud spi-
rit; an humble Publican, then a boasting Pharisee. Thus the po-
must

Psal. 82.

S. Bernard.

must be cooled; when it is ready to run over; and thus must people be told of their defects, when they will vaunt of their perfections.

Yet further:

There being a reproof couched in these words, as you have heard, and so you will finde in the words following: yet we may see, in this milde compellation, it is a Pill wrapt up in Sugar: The Angel doth not take her up in bitter terms; Now, you Run-away, what do you here: your proud spirit must needs rise up against your mistress, that had done you so much favour: and when she did chastise you for despising of her, you must take you to your heels. None of this; but onely, *Hagar, Sarah's maid*. Certainly, he had respect to that affliction she was now under; desolate, and destitute of all worldly comfort; and therefore he would not be rigid towards her. Besides, it may be she had in part recollected her self, and did repent of her foolish carriage, and therefore he beareth the more gentle hand over her. And this is a good example to those that will reprove:

observ. 4.
Rigour and
roughness not to
be used to those
that are already
sensible, and
humbled for
their faults.
Gal. 6: 1.

That when people are under some pressure, and thus they are become, in some measure, sensible of their faults, they should not be too rigorously handled.

So did Moses, oftentimes, by the Israelites: and so did Samuel by the people: and so did the Prophet by Jehoshaphat: and so did Peter by those he preached unto. It is true, that people are to be told of their sin, and not to be spared for the affliction that is upon them; nay, that is the fittest time to use reproof; and if they have some sense of their fault, yet they are to be reprov'd, that they may be brought to a greater measure of humiliation: but yet it must be done in love; a man must *compassionate*, set in joyn the part that is dislocated, with an easie hand, without bitterness, and foul terms, in the spirit of meekness; that they may see, their shame is not intended, but their amendment. *Nihil iam spiritualem medicam probat, quam alieni morbi tractatio*, (saith Saint Augustine;) Nothing so proves a man a spiritual physician, as the gentle curing of anothers maladie. If a man be not his arts-master, he may prove *corrosor*, in stead of *correptor*, a consumer, in lieu of a chastiser; and he may make a new wound, in stead of healing the old; or else make the old worse.

S. Augustine.

And for the Use of it:

Application

Too many such there be in the world, who (having no pity of the afflictions that people lie under, nor yet of that sense that they have of their fault,) flie out in such terms, even Shimei's language: *Thou murderer, Thou man of blood, Thou son of Belial*: They are so sharp, that they set the soul further off from God, that they should draw neerer to him; It was the gross fault of *Jobs* friends, that they had no regard to the heave load that was upon him, nor yet to the acknowledgement of his righteous dealing; but rated him, as one that had been an hypocrite all his days, and that he was justly made exem-

exemplary. We must not do as the sons of Jacob did by the Siche-
ites, fall upon them when they are *saxa*, and slay them right out; but
like the good Samaritan, they must (finding the man wounded) *pour*
in wine and oil, and help to cure him. Certainly, the severest Repro-
hension must be ministered in love and affection.

But to come to the Questions, which are two: *Whence comest thou?*
Whither goest thou?

But first, we must know, that the Angel moveth not the one or the
other, as being ignorant of either: *Non ignorando quarit, sed ut respon-*
sionem eliciat; to draw from her an ingenuous answer and confession.
And this course hath been often used. God himself saith to *Adam*,
Where art thou? It is not so much *interrogatio*, as *inrepatio*; not so
much an interrogation, as an oburgation, (saith Saint *Ambrose*;) a
reproof of him: He seemeth to be ignorant, that he may bring
him to an acknowledgement of his sin. *Whence art thou*, was not so
much (saith that Father) *In quo loco?* in what place? as *In qua statu?*
in what condition? *Quo te perduxerunt peccata?* whither have thy
sins led thee? *Quid Deus fugis, quem ante querebas?* that now thou
fleest God, whom thou didst seek before. And so he dealt with
Gain, he asketh him, *Where is Abel thy brother?* *Ignorantiam simulat,*
ut confessionem urgeat, (saith the Father;) he dissembleth his know-
ledge, that he might bring him to confession. So *Elisa* questioneth
Gehazi, *Whence he came*; not but that he knew where he had been,
and what he had done; but he would have had from him an acknow-
ledgement of his fact, and the foulness of it; *2 Kings 5.* So *Peter*
questions with *Ananias* and *Sapphira*, whether they sold the land for
so much; not that he knew if not, but that he would have it from
their own mouth, that they had done it, and offended in doing of it,
and so their acknowledgement might have prevented their punish-
ment.

The Use that I will make of it, is but this

That seeing God knoweth perfectly what we have done, we should
be free and full in the confession of our faults; for hereby we acknow-
ledge God to be omniscient. And therefore, when *Jehoiada* would
have *Achan* confess fully, he saith unto him, *Josh. 7.* *Achan's sin*
glory unto God; and namely, the glory of his omniscient; Thou
seest already, that the depth of his knowledge, is greater than the
depth of thy deceitful heart; confess thy sin therefore unto God,
even the whole circumstance of the matter. A malefactor would
not conceal any thing from the Judge, if he were certain the Judge
knew all.

2. Hereby a man sheweth his dislike of his own evil; and that he
favours it not, while he doth not conceal it; but reveal and discovers
it fully.

3. Hereby a man disposeth himself to the pardon and remission of
his fault; for, *if we confess*, it is just with God to forgive our sins; and

Observ. 5.

Ingenuous ac-
knowledgement
often preventeth
still mitigated
punishment.

S. Ambrose.

2 Kings 5.

Application

Josh. 7. 10.

3. v. 10
to man so
as, to man so
as, to man so
as, to man so
as, to man so

1 Joh. 1. 19.

Job 31. 33.

s. Ambrose.

The Questions.

noim:lqqh

os. r. dhol

Observ. 6.

The want of
usual comforts, oc-
casioneth a sense
bleness of sin.
Gen. 3.

to cleanse us from all unrighteousness, 1 Joh. 1. But on the other side, *Solomon* saith, *Prov. 28. 11. He that covereth his sin, shall not prosper.* And we shall see that *Job* disclaims the covering of his transgressions, as *Adam*, and hiding his iniquity in his bosom, *Job 31.* The *Lazar*, to stir compassion in those that pass by, layeth out his sores to the full: So should men confess their sin, and make it as sinful as may be. *An nescis quid sit contrahere peccatum, ubi speras remedium?* (saith Saint *Ambrose*.) Dost thou not know what it is to contract sin, where thou dost hope a remedy?

4. Lastly, it is but a fruitless thing, for a man that hath to deal with an All-seeing God, to seek to hide his sin: for he knows it, and can set all a mans sins in order before him. Or to tell them in gross, as *Nebuchad-negar* told his dream; *I dreamed*; so, to say, *I have sinned*, is vain: for he perfectly understandeth each particular. But I shall have occasion to speak more of this, upon the last clause.

But now for the first Question, *Whence comest thou?* It is not barely an enquiry from whence she came; but withal, a secret intimation of the happiness she had deprived her self of, by coming from the place where she was: as if he had said unto her, What folly was in thee, to leave *Abrahams* family! Wert thou not there beloved of *Abraham*? though thy Mistress were a little sharp, his affection was able to make a compensation; and, through his mediation, thou mightst have been preserved from all ill usage for after-times. Hast thou not left the comfort of thy soul? For thou wert in that family which was the Church of God, and where thou didst enjoy the Ordinances of God, which did serve to build thee up unto salvation: Thou hast, even as *Cain*, banished thy self from the face of God: for there he is, where his Worship is truly exercised. Again, Art thou not come from the society of godly persons, which is a special contentment to a good soul? And further, Though thou hadst no care of thy self, yet thou shouldst have been regardful of the childe thou goest with: for, what hath the poor infant deserved, that it should, through thy passion, be deprived of all the comforts it might have had, in so good a place? And what wrong hast thou done to *Abraham*, that did solace himself in thy conception, and comforted himself in the hope of this issue? We see then,

The way to humble people, in the sense of their evil, is, to make them know the good they have deprived themselves of, by their irregular courses.

Gods questioning with *Adam*, *Gen. 3.* makes him see what an happiness he had lost, by hearkening unto the voice of his wite, and the unto the serpent *Satan* had told her, that their eyes should be opened, to know good and evil: and so they were indeed; for they saw the good that they had lost, and the evil that they had plunged themselves into. *Satan* laboureth to bring *Saul* to remorse for his fault, by shewing unto him how he had lost himself out of Gods favour, besides the

the loss of his Kingdom. And so *Jeremiah* worketh upon the people, *Jer. 5.* he telleth of the former and later rain, and the fruitful seasons that they had formerly had: but their iniquities had turned away these things, and their sins had withholden good things from them, *verf. 25.* What is the reason that *Israel* returneth to her first husband? She remembreth, that it was better with her, while she continued with him: By wandering, in her affection, toward strangers, she found the miss of the comforts she formerly enjoyed, *Hosea 2.* And the Prodigal began to be humbled, when he thought of the abundance of his fathers house, and how fully he fed there, where the very hired servants have bread enough, *Luke 15.* The Church of *Ephesus*, *Rev. 2.* is wished to remember from whence she is fallen, and to repent. The liberties that Gods people had enjoyed in *Jerusalem*, humbled them, insomuch that they say, *Psal. 137.* By the waters of *Babylon* we sat down and wept, when we remembered *Sion.* Miserrimum est, fuisse felicem; the most miserable thing in the world, to have been happy.

And therefore for the Use:

Let this be practised, to bring men to be humble; let us make them sensible of what they have lost. I dare appeal to the sad experience of many a Christian, who having been carried into some evil course; by the strength of temptation, and there kept by the power of Satan; how, when he hath come to recollect himself, he hath mourned for the comfort he hath formerly enjoyed: he apprehended Gods favour; now he seeth his face clouded towards him: he had joy in his spirit; now there is heaviness: he took delight in God service; now he is dead unto it: he could come with boldness to the throne of grace; now he is afraid to appear before God: he had peace in himself; now nothing but disturbance. Had he not known so much of Gods comforts, this present state could not have been so troublesom; but now he mourneth and weepeth, and crieth out, with *David*, to be restored to his former joy, and he will never more return to folly.

The second Quere is, *Whither goest thou?* What way canst thou make for thy self, in this desolate place, in this vast wilderness? Nay, certainly the Angel knew that she was minded to return into *Egypt*, her own country; and therefore, in the Quere, he would insinuate the danger that she casts her self into: as if he had said, Thou hast ill provided for thy body, by thy forsaking of thy mistress house: for there is nothing to be expected here, but hunger and death: But thou hast worse provided for thy soul. Hast thou left the Church of God, to return to that wicked place again? Wert thou in mercy rescued from that idolatrous country, to return to thy former vomit. Dost thou mean to ruine both body and soul together?

They that will draw people from their ill counsels, must acquaint them with the fearful issues of them.

So did *Noah* by the old world, and *Lot* by the Sodomites: so did *Moses* by Gods people; and before them all those judgements that

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should

Jer. 5. 25.

Hosea 2. 7.

Luke 15.
Revel. 2. 5.

Psal. 137. 1.

Application

Observ. 7.
The discovery of
corruptions: the best
dissuasion from
evil courses, as
the cause.

should inherit their transgression. So did *Jonah* by the Ninevites; and the rest of the Prophets, to those to whom they preached. So did the Baptist tell them of *the wrath to come*, and that *every tree that brought not forth good fruit, should be hewen down, and cast into the fire*. So did the Apostles make their hearers see, that if they persisted in their wicked courses, their souls would be everlastingly lost.

For the Use of it:

Application

You must give us leave, (that are the Ministers of God, and his Angels, in our way) to acquaint you with the fearful conclusion of your sinful premises. It is not onely your body, and estate, and name, and good of wife and children, and family, that are in danger; but your precious souls; they are in the high-way to be lost, by your walking in the *broad way, that leadeth to destruction*. And how lost? *Non ut non sim, sed ut semper male sim*, (saith Gregory,) Not that they should cease; (annihilation were, in that case, a felicity;) but be for ever miserable.

S. Gregory.

You love not to hear of this black train of sin; but we must be faithful; and still cry unto you, in the Angels words to *Hagar*, *Whither go you?* Why do you make such haste to hell? Why will you lose your souls in the error of your lives? You had need have a good bargain of sin; that must pay so dear for it, even your souls. I wish you could better brook these warnings; and from my soul I desire, that every of you would say to your selves, when you are tempted to this or that wickedness, *Whither go I?* When I am tempted to the Brothel-house, whither go I? Even to the place that *Solomon* tells me, *leads to the chambers of death*. When I am led by excessive company, whither go I? Even to that place where I shall deform my body, and beset my soul, and ruine both. I am tempted to an idolatrous place; whither go I? Even thither where I shall infect my soul. Shall I leave God, and the ways of holiness, to tread the paths of wickedness? will not this be *bitterness in the later end*? Shall I not have infinite thousand years of sorrow, for my few hours of pleasure? Shall I be able to return, when I have run out my race? Oh no!

Pastoral Exhortations from sin.

Oh let us be so wise, as to foresee the issues of our sinful courses; and whither we are going, *before we go hence, and be no more seen*: and sure, we will not dare to damn our souls, for the momentary pleasures of sin.

Preached, Novemb. 24. 1641.

THE



THE TWELFTH SERMON.

GEN. 16. 9.

I fly from the face of Sarah my mistress. And the Angel said, return, &c.

THe Angel having questioned her whence she came, and whither she went; in these words she maketh a reply unto him: now, because the questions were intended to draw from her a confession of her fault; some Expositors do judge this answer of hers defective; and that there is not in it an ingenuous acknowledgment of her error.

I pass by that of Saint *Ambrose*, who censurcth her in this speech, *immodicè tumoris*, of too much insolency: *Ut primo nomen diceret, & tum Dominam significaret*, that first she should use the name of Sarah, and then style her mistress: for so indeed it is in the original, *נברתי מן פני שרה*, *from the face of Sarah my mistress I am flying*.

But with the leave of so great a Father, it deserveth not such animadversion: for with reverence enough she might mention her mistresses name in the first place. *Lippoman* observeth that she doth not answer unto both the questions of the Angel; she concealeth, that she was flying into *Egypt*, which was a gross fault in her; that she should upon a discontentment, return to that idolatrous place again, having been through Gods special providence and mercy, rescued from thence; and planted in the Church of God. *Calvin* saith, *crudelitatis Dominam suam oblique insinuat*, she seemeth obliquely to charge her mistress with cruelty; but she doth not confess her own insolency, that was the cause thereof; and Saint *Augustine* seemeth to incline to this; he saith that *Hagar* complained of persecution, but she deserved that punishment which she suffered. It is too often seen in servants; they will complain of the hard usage of masters and mistresses, and how severely they have corrected them: but they will not as fully discover and acknowledg their own miscarriage, that caused that usage: and it is not so with servants onely, but with others, the Brownists and Familists; when they are questioned and punished, they cry out of hard usage, and they are persecuted; but they will not confess their errors; as if every conceit

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were

S. Ambrose.

Lippoman.

Observ. I.
Illservants and malefactors are apt to cry out of their punishments, but to conceal their offences.
Calvin. in locum.
S. Augustine. in 50. Epist.

Application

A reprehension
of both Papists
and Sectaries.

* Quid laudas
peccatum, & non
ostendes cau-
sam?
What dost thou
praise the punish-
ment, and not
shew the cause.
August. de gestis

Cyprian.
Cum emerito
persecutionem
patimini, non
a nobis, sed a
vestris factis.
August. to the
Donatists.
You are persecut-
ed, but not from
ours, but your
own actions.

Micah. 7. 9.

observ. 2.
Of confession
with the quali-
fications and nec-
essary thereof.

were conscience; and every groundless opinion were religion: * *non pena sed causa*, (saith the Father) the cause it is, and not the punishment that makes the suffering good; unless a mans cause be good, and a mans conscience good, and his carriage good too, his sufferings will amount to no more then to a condigne punishment. So those of the Popish part complain with open mouth, and in their writings divulge to the world that we are no better then savages; we stock, we whip, we burn, we hang, we draw and quarter those of their religion amongst us; yea, they make us to exceed Turks, Gothes, Saracens.

Now First, that which hath been done unto them, is far short of their relation, and they grossly belye us.

Secondly, those that have suffered, have not (as is made plain) suffered for their religion, but for their sedition and rebellion, or doing that which is contrary to the laws of the kingdom; they will not tell the world the cause wherefore they suffered, but only cry out of their sufferings; the cause was such, that (let them file them up in the catalogue of martyrs) we will be bold to say, that their suffering (as Saint Cyprian hath it) was not *Corona Fidei*, sed *pena perfidie*; not any crown of faithfulness, but the just Mulct of their perfidiousness: they that will be hatching of treasons, absolving subjects from their allegiance, stabbing or poysoning of Princes, seducing of men to idolatries, blowing up of Parliament houses, surely fools only will account such martyrs; wise men, I am sure, must needs applaud the hand of justice, that cuts them off.

Nay lastly, this is not only the carriage of men, towards men, but of men towards God: for when the hand of God is upon them, they are querulous and complaining, and still speaking of their affliction; but will not be known of the procreant cause of the affliction; and hence it is that they are so impatient under their trouble, so tumultuous, yea oftentimes like the chaff, flying in the face of him that winnoweth it: rising up in their thoughts against God, and charging him with cruelty; whereas if they would seriously reflect upon the cause, and see how worthy they are not only of rods, but of Scorpions, yea to suck out the very dregs of Gods viol; they would not murmur at their chastisement, yea they would take shame to themselves, and give glory to God; and say (as *Mauritius* the Emperour) *Iustus es o Domine, & recta sunt iudicia tua*, righteous art thou O Lord, and just are thy judgments; and as the Church in *Micah. 7.* *I will bear the wrath of the Lord, because I have sinned against him.*

But now I must tell you, that the greater stream of Expositors runneth the other way; that this reply of hers containeth a full and ingenuous confession of her fault; and though every thing is not set down in *terminis* (the Historian studying brevity,) yet it is implied; and because we must interpret things doubtful, to the best: we will take it for granted, that it was *sincera confessio* (as *Musculus* saith)

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an intire confession of sin: I touched a little the last day; and promised then to add a little more unto it. This hath ever been practised by those that have had true remorse for their sins, as we see in the people of God, 1 Sam. 12. who mention their capital sin, that (like Saul himself) was higher then the rest, *the making of a king* (in imitation of the Idolatrous heathen, when God was their miraculous Governour;) and so David confesseth, 2 Sam. 12. So Nehemiah: and those that heard John, *Matth. 3. 6. They were baptized of him in Jordan, confessing their sins*; and so the prodigal, *Luk. 15. Father I have sinned against Heaven, and against thee; and am no more worthy to be called thy son*: and those that were converted by Saint Pauls ministry at Ephesus, *Act. 19. 18. Many that believed, came and confessed, and shewed their works*; and to this course the Spirit of God hath directed them, as the readiest way to finde comfort and pardon of their sins; *Numb. 5. God prescribing a course how sinners should make their atonement, he saith, When a man or a woman shall commit any sin, so trespass against the Lord, then they shall confess their sin which they have done: So Jer. 3. 12, 13. Return thou back, sliding Israel, saith the Lord: but how must they return, and make themselves capable of Gods mercy? it followeth in the next words, only acknowledge thine iniquity. And we shall finde that the Lord hath bound himself by promise unto them that sincerely confess their sins; that they shall finde mercy: Levit. 26. If they shall confess their iniquity, and the iniquity of their fathers, with their own trespass, which they have trespassed against mee, and that they have walked contrary to me; then will I remember my covenant that I have made with Jacob, and my covenant that I have made with Isaac, and my covenant that I have made with Abraham: and 1 Joh. 1. If we confess our sins, and leave them, God is faithful to forgive us our sins; and to cleanse us from all unrighteousness. And this have Gods people found by experience: David, *Psal. 32. did but say, he would confess his iniquity, and God forgave it; and when he had confessed, Nathan telleth him, that God had put away his sin, he should not dye; the Prodigal found it so: and so did the Publican, after he had cried, God be merciful to me a sinner: he went away justified.**

Now the qualification of this confession is evident in many places of scripture; as,

First, that it must be hearty, (that is) with a feeling of the burthen of sin, as David, *Psal. 38. My sins are gone over mine head, and are too heavy a burthen for me to bear; yea with a bleeding heart, as the same David, Psal. 51. yea, with sorrow and indignation, as Ezra. 9. O my God! I am ashamed and confounded to lift up my face unto thee; for our iniquities are increased over our heads: so did Job abhor himself, and repent in dust and ashes, Job. 42. 6. and the Publican for shame durst not lift up his eyes to Heaven; and in indignation against himself he smote his breast, Luk. 18. 13. Saul will say he hath sinned; but yet he seemeth not so much to have a sence of his sin, as of his discredit, *honour**

1 Sam. 12.

Luk. 15. 17.

Num. 5. 6, 7.

Levit. 26. 40.

1 Joh. 1. 9.

Psal. 38. 4.

Ezra. 9. 6.

me (saith he) before the people.

Ezra. 10. 2. 3.

Prov. 28. 13.

Exod. 9. 27.

Secondly, confession must be with an honest heart, that is joyned with unfeigned hatred of sin, and resolution to leave it: *Shekaniah* saith, *Ezra. 10. We have trespassed against our God, and taken strange wives, now let us make a covenant with God to put away these strange wives: What have I do with Idols any more* (saith *Ephraim*, *Hos. 14.*) and *Prov. 28. He that confesseth his sins, and forsaketh them, shall finde mercy: Some men confesse their sins, and yet continue them; Pharaoh maketh an ample confession, Exod. 9. and yet at the 34. Vers. It is said, He sinned yet more, and hardened his heart: And Saul confessed his sin against David, 1 Sam. 24. and yet pursueth him as eagerly as before. And so many of those of the Church of Rome, after confession renew their sins; yea even by confession are emboldened unto it: even as the Drunkard vomiteth, that he may take in the more drink.*

Dan. 9. 9.

Ezra. 10. 2.

Thirdly, confession must be in faith and confidence of Gods mercy; not as the fellow, to the judg, knowing he shall dye; but as the Patient to the Physitian, hoping for cure: So *Dan. 9. To thee O Lord God belongeth mercy and forgiveness, though we have rebelled against thee: and Ezra. 10. We have transgressed against God, and have taken strange wives; yet there is hope in Israel concerning this thing; So the Prodigal. Cain* confesseth his sin, but despairing of mercy, *Gen. 4. 13. My sin is greater then can be forgiven; and Judas* confessed he had sinned in betraying innocent blood; but yet it seems he distrusted pardon, and therefore went out and hang'd himselfe. All these might be stood upon; and it is probable all these were in *Hagar*: She did confesse with shame and sorrow, and she did resolve never to run into the same error again; and she hoped to finde mercy upon her confession and submission.

1 Tim. 1. 13.

1 King. 8. 47.

Act. 26. 10. 11.
&c.

Mark. 14. 10.

But that which is for our purpose, is a fourth qualification of confession, and that is, that it must be full without mincing of the business, or byting in any thing; there is regard in this confession, unto God; not only a confession in gross, but a particularizing, as we see in *Paul. 1 Tim. 1 a Blasphemer, a persecutor, an oppressor.*

Secondly, an aggravating of sins; *Solomon* supposeth that the people will say, *1 King. 8. We have sinned, we have done perversly; we have committed wickedness: as who should say, we cannot expresse how heinous our sins are; So Paul, Act. 26. Many of the Saints did I shut up in prison: and when they were put to death, I gave my voyce against them; I punished them often in their Synagogues, and compelled them to blaspheme* &c. &c. *And being exceedingly mad against them, I persecuted them unto strange cities. So Dan. 9. 5, 6. We have sinned, we have committed iniquity, we have done wickedly, and have rebelled. So Ezra, ch 9. Aggravateth the sin of the people, as having been committed against the manifold experiments, that they had both of the severity and mercy of the Lord. And it is said of Saint Peter, Mark. 14. Weighing that with himself, he wept: weighing the circumstances by*

by which his sin was aggravated, he was soon melted into tears. This full confession some understand by that phrase, *Lam. 2. 19. of pouring out the heart like water before the face of the Lord*: pouring out, and that the heart, and that like water: Not like oil; for then some of the substance would remain: nor like milk; for then some of the colour would remain: nor like wine; for then some of the taste and relish would remain: But like water; where every drop goeth out, and not so much as the colour is left; but the vessel is even as though nothing had been in it.

But now for the Use of this:

How far, first, are people from this ingenuous confession of their sins? They will deny flatly that they have done such or such things. God asketh *Cain* where his brother is, that he might bring him to confession; and he saith, he knoweth not. There is in his answer,

1. *Defectus veritatis*, a defect of the truth: he lyeth.
2. *Charitatis*, the want of charity: he is not bound to be his brother's keeper.
3. *Humilitatis*, a failure of humility: mark how peremptory he is, to the face of God himself, to retort an interrogation; *Am I my brother's keeper?* Thus *Sarah* denied that she had laughed: and *Gebozi*, when his master asketh him whence he came, he saith, *Thy servants went no whither*. Thus *Ananias* and *Sapphira* denied that which they had done.

Secondly, if people cannot deny, they will justify their evil acts. *Saul* will not, a good while, be beaten off, but that he hath obeyed the voice of the Lord. And *Jehoiada*, when God challengeth him for being angry, he saith, he hath well to be angry, yea to the death. And the sons of *Jacob*, in stead of confessing their fault, say, they have done nothing but that which was fitting, for the rescue of the honour of their family.

Thirdly, if they cannot justify it, they will excuse and extenuate it; and so, like the unjust steward, set down fifty for an hundred: And they will lessen the fault, sometimes by the good intention, as *Saul* would his sparing the Amalekites goods, by his purpose of a sacrifice. Sometimes by the examples of others: they can tell how *Abraham* lyed, and *Noah* was excessive, and *David* failed, and *Peter* denied; and they have but done the like: Nay, they can say, though they have done thus and thus, yet they are not so bad as others: *God, I thank thee, I am not as other men are, nor as this publican*, Luke 18.

Fourthly, if this will not do, they will translate the fault from themselves, upon the corruption of nature; and say, as *Saint Paul*, *Rom. 7. It is no more I that do it, but sin that dwelleth in me*. Alas, he speaketh of infirmities that are mental. 1. He maintained a fight against the flesh: whereas these men would put off foul and gross sins to the flesh, and such as they no way oppose: how can they, when they are all flesh? Sometimes they translate their sin upon the Times, and

Lam. 2. 19.

Application

Luke 18. 11.

S. Augustine.

and places where they live: But Saint Paul would have men *redeem the time, because the days are evil*: and there have been some godly men in the worst places. Sometimes upon occasions that offer themselves; whereas there is no trial of vertue, but by such occasions. Sometimes upon Satan; whereas, though he can *suadere*, he cannot *cogere*; though he can tempt, he cannot compel; (saith Saint Augustine;) *non extorquet consensum, sed petit*; he cannot enforce consent of us, but begs it. Sometime upon God himself: *The woman that thou gavest me*, saith Adam: But let no man say, (saith Saint James) *when he is tempted, that he is tempted of God*; for he is drawn away by his own concupiscence. Sometime upon their brethren, and their importunity: so Aaron would cast his fault upon the tumultuousness of the people: and the Fathers say as much for him; *Tumultuantibus populi clamoribus cessit*; that he gave way to the impetuous clamours of the people: But that is a fig-leaf too narrow to cover his nakedness. And so Saul said, *he feared the people, and obeyed their voice*. And Pilate thought to cast all upon the violence of the people, or the perswasions, or the commands of others. I might be much larger in this way.

Tertullian.

By all this, see, how true that of Tertullian is; *Quod malum est, notum esse nostrum*; that what is evil; we would not have to be ours: we are content to act sin, but we are loath to own it. But how vain all this is, and how fruitless, considering we have to deal, in confession, with the All-seeing God, who searcheth the hearts and reins, and knows us better then we do our selves; let any man judge.

In the second place, therefore, if we will confess our sins, (as we must do) let us deal ingenuously; let us not hide or palliate them. Some people have diseases about them, what they are loath to reveal: but, *Plus memores pudoris, quam salutis*, (saith the Father;) they are more mindful of their shame, then of their health. And so people, in the acknowledgement of their sin, will not speak out. Do they think thus to conceal it? or do they think God will shame them for their open dealing? Oh no! While we deal apertly, he is willing to cover, and cast a mantle over them. We may conceal our transgressions; but it will not be from his knowledge, but to our own woful prejudice.

Observ. 3.
The notable and
good effects of
well-improved
affliction.

Gen. 42. 21.

Job 36. 8, 9.

Here further we may observe, the notable effect of affliction: *When God is pleased to awaken the conscience thereby, then there is a free acknowledgement, and serious humiliation.*

This we see in Josephs brethren; we know of what an unnatural act they were guilty; their conscience troubled them not for it, for a long time: but at last, being in a great perplexity in Egypt, and questioned for no less then treason, their conscience awaketh, and they reflect with grief upon that foul fact of theirs, Gen. 42. And thus it was with Manasseh; when he came to be in fetters, then he awaked, and humbled himself in the presence of God. Elisha saith, (Job 36.)

If

If they be bound in fetters, and tied with the cords of affliction; then will he shew them their work, and their sin; because they have been proved. In the glass of affliction, a man seeth himself fully: yea, those errors that lay dormant in prosperity, will come then within his view; as Job saith, that in his trouble he did possess the sins of his youth; his loose olims came then to his remembrance. And so much we may gather from that speech of the Sareptan widow to Elisha; *Why art thou come to call my sins to remembrance, and to slay my son?* 1 Kings 17. Then doth God set our sins in order before us, and make that register, Conscience, to produce many a forgotten sin. And thus it was with the Prodigal; his affliction made him see his error, and whipped him home unto his fathers house. *Before I was afflicted,* (saith David) *I went wrong: but now I have learned thy statutes.* And therefore it is most sure, that *vexatio dat intellectum*; affliction teacheth understanding. *Schola Crucis, schola Lucis*; the cross is the school of light. And Saint Gregory saith sweetly, *Oculos quos culpa claudit, pœna aperit*; punishment openeth those eyes which sin shutteth: It is like the clay and spittle that Christ applied to the eyes of the blinde man, by which he recovered his sight.

1 Kings 17. 18.

S. Gregory.

For the Use of this:

First, it must teach us to justify God in his proceedings, when, in stead of smiling, he frowns upon us; in stead of prospering us, he doth afflict us. It is true, he doth not afflict willingly, Lam. 3. 33. nay, in his peoples affliction, he is afflicted, Isai. 63. 9. he delighteth in mercy, Micah 7. 18. and the execution of judgement is *opus alienum*; his strange work, Isai. 28. 21. But there is a necessity of it: *Jer. 9. 7. Thus saith the Lord of hosts, I will melt them, and try them: for how should I do for the daughter of my people?* As if he should say, How should I save them? how should I keep them from perishing everlastingly; if I should not correct them? *Now for a season, if need be,* (saith the Apostle, 1 Pet. 1. 6. *you are in heaviness, through many temptations.* As if he should say, You should not be in heaviness, no not for that short season, if there were not need: but the dross will not be purged out, without this fire; the rust gotten off, without this file; nor the vitious humours purged out, without this sharp dose: you would not be sanctified here, or saved hereafter, without this. And therefore David saith, that God, of his exceeding goodness, caused him to be troubled: And Saint Paul saith, that when we are judged, we are chastised of the Lord, that we should not be condemned with the world.

Application

Secondly, it should teach us to examine; whether the affliction that God sends upon us, have this effect in us; whether our consciences are awaked in this storm, as *Jonah's* was; whether it bring our sins to minde; whether it makes us search and try our ways, as it is Lam. 3. and maketh us sift our selves, as it is Eph. 2. and bethink our selves of former errors, that we may purge them out by humiliation. We have not the first degree of profiting by affliction, unless we see our sin.

Lam. 3.

Job 10. 2.
And 13. 23.
Jer. 10. 6.
Ezek. 16. 43.

fin. Yea, we should labour to finde out the *Achan*, the main cause of our trouble, and beg of God to shew wherefore he woundeth us; and with *Job*, (Chap. 10.) to shew us our *rebellion* and our *sin*. A fearful thing it is, when a man shall be in their case that *Jeremiah* speaks of, Chap. 10. 6. *No man said, What have I done?* and of those, *Ezek. 16. I have brought thy way upon thine own head, yet hast thou not consideration of thine abominations.* A man to be afflicted, and to have no sense of sin; to have his heart in him as *Nabals*, like a stone, no consideration of the cause, most woful.

But now come to the next verse, which containeth the direction that the Angel gives to *Hagar*, to return to her mistress, and to humble her self under her hand. And here, first, we may observe the goodness of God toward this woman; that whereas she was hastening to her own wo, and in the high-way to ruine her soul, by going into idolatrous *Egypt*; God keepeth her from this precipice, and suffereth her to go no further.

Observ. 4.
Tis a mercy of
the first magni-
tude, Gods re-
straining us
from evil.

It is a great mercy of God, to be restrained from evil.

I kept thee (saith God to *Abimelech*) *that thou shouldst not sin against me*, Gen. 20. 6. God kept the sons of *Jacob* from shedding of the blood of *Joseph*, by that perswasion of *Reuben*. God kept *David* from perfecting his resolution against the house of *Nabal*: he had committed a fearful sin, if, in his rage and fury, he had acted what he had intended. And when he had *Saul* in the cave, and that all opportunity did smile upon him, yea invite him to take revenge upon his well-known adversary that sought his life; God kept him from imbruing his hands in the blood of the Lords Anointed. How many have we known, that when they have been bound upon this and that designe, something hath intervned, that hath taken them off, and kept them from doing that which they purposed; which was Gods care and providence over them, to prevent their sin, and not to suffer them to be so bad as they would have been.

For the Use of this:

Application

Let us, every of us, account it a mercy, and bless God for his restraining grace: we have the seed of all sin in us; yet there are some sins that we never felt the least inclination unto; as *Luther* saith, he never knew that he had the least motion to covetousness: and therefore, when one thought fit, for the stopping of his mouth, he should be tempted with gold, it was answered by another, *Germana illa bestia non curat aurum*; that that same German beast cared not for gold. So, many a man is never so much as tempted to theft, or sodomy, or murder: this is Gods mercy, that he should thus keep them down, and cast them, as it were, into a sleep; as he did *Saul*, and those that were about him, 1 Sam. 26. It is not that we are naturally better then others, that every lust doth not bubble up in us: we must acknowledge, it is Gods mercy that keepeth them down; and consider *who it is that maketh us to differ*, (as the Apostle speaketh in another case,

1 Sam. 26.

1 Cor. 4. 7.

1 Cor. 4.

Second-

Secondly, we have had motions and temptations to this and that sin, that others have fallen into; but they have not prevailed with us, to the commission of them. And what hath been the cause that we have not hatched these Cockatrice-eggs, and that they have not come to a fiery flying serpent? Certainly, God hath restrained us; he could easily have given us up to our own hearts lusts, as it is, *Psal. 81.* and have said to our corruptions, as he did to the deceiving spirit that went to *Ahab*, *Go, and prevail*, 1 Kings 22. but he hath kept us: it is his goodness, and we must acknowledge it with all thankfulness. When we hear men engaged in these foul sins of Idolatry, and Murder, and Blasphemy, and Oppression; we must pity them, and thank God for preserving us, who else should be as bad as the worst. It was a pious minde in Saint *Augustine*; he would praise God, *pro peccatis quæ fecit, and quæ non fecit*; both for the sins he had committed, and had not committed; for the remission of the former, and the prevention of the later. I observe sometimes, that people, being resolved upon this and that wickedness, and being prevented of the perfecting of it, by the failing of some instrument or opportunity, or some sickness, or inability in themselves, that they chafe and fret. Oh that their eyes were but opened, to see what a mercy this is, that they murmur at; how good a friend God is to them, while they are their own enemies! They would ruine their souls, and God will not suffer them. That holy Father could say, *Utiliter vincitur, cui peccandi licentia eripitur*: He is happily conquered, that is restrained from sin; yea, though God stop his way with thorns, and lay some heavie-armed affliction on him: for, by this means, though the body suffer, yet the soul may be saved. On the other side, it is the greatest judgement that God can lay upon a man, on this side hell, to let him thrive in sin; when he saith, as to *Ephraim*, in *Hosea*, *הנה לו*, *Let him alone*; let him go on, to make up the measure of his iniquity; *let him that is filthy, be filthy still*; I will not stop or stay him. Thus God, in his judgement, doth by many a man, as by *Pharaoh* and his army; make them fair way, even into the midst of the sea, and then take them off.

Psal. 81. 11.

Hos. 4. 17.
הנה לו

Oh let us all pray, that *when our foot slippeth, the mercy of God may hold us up*, and keep us from falling, *Psal. 94.* for, we being tempted unto evil, and inclineable in our nature, not onely to resolve upon it, but to pray that we may be kept by his grace; and that the knife may be taken from us, with which, like mad-men, we would wound our selves.

We now come to the direction it self, which consisteth of two things.

First, she must return to her mistress.

Secondly, she must humble her self, under her hand.

First, she must return. *Musculus* moveth the question, why the Angel would have her return; seeing after a while, she was to be cast

Musculus
in locum.

Gen. 25.

Observ. 5.
Dominion and
servitude stand
well with chri-
stian liberty.

A briefe reflec-
tion on Ser. j.
Observ. 6.

out of *Abrahams* house : And he answereth ; that first ; it was a considerable time, that she stayed in *Abrahams* family ; even till her son was grown : he was fourteen years older then *Isaac* ; and after *Isaac* was born, his mother and he staid so long, till *Isaac* and he could play together ; and he could mock *Isaac* : (as appears, *Gen.* 25.) which was the cause of his ejection. For the injunction, there might be something observed out of it, (if it had not been before touched.)

As first, That he would have her return : therefore he condemns her flight. This we spoke of before ; and shewed, that the flight of servants, upon ill usage by their masters or mistresses, was unlawful.

Secondly, He saith here, return to thy mistress ; as justifying the order that God hath set in the world ; of government, and subjection : Some must be masters, and others in the condition of servants : of this we have spoken heretofore, largely ; and shewed that by the commandment that God hath given to masters, to govern their servants, (both in the old and new testament :) by the many directions he hath given both to masters and servants, for their carriage : (as appeareth in *Moses*, *Solomon's* And the Apostles writings :) by the examples of Saints and holy men, that have been, some masters, some servants ; by the rewards propounded both to masters and servants, upon the conscionable performance of their duty ; it appeareth, that God approveth of the condition of servants : and therefore the Anabaptists are but vain, in their objections against it. They say, that it is against nature, for one to be servant to another : *servus nomen non natura sed culpa*, saith Saint *Augustin* ; Servant is a name, not of nature, but of sin and punishment ; be it so, that it is against perfect nature, and the state of innocency, wherein there should not have been That *dominium despoticum*, that masterly power, that is now exercised ; yet it is not against that course of nature, wherein God hath now settled man : God hath turned some punishments of sin, into bounden duties ; as subjection of the wife to the husband, and mans eating his bread in the sweat of his browes : But again say they, it is against grace, and that liberty which Christ hath purchased ; but I say it is not ; for Christ hath set us free from the ceremonial law, and from the curse and rigour of the morall law, and from Satan, sin, death and damnation ; but not from that order, and those degrees, which he hath established in the world. But we are all one in Christ (say they,) there is neither bond nor free : True, as they are members of Christs spiritual Body ; but not as they are members of a politick Body : a politick inequality, is not against a spirituall equality : *Onesimus* is as good as *Philemon* in Christ ; yet *Onesimus* is *Philemons* servant : this kinde of reasoning was in the very Apostles time ; servants presumed upon their liberty by Christ ; and therefore they would shake off the yoke of subjection, especially to the aliens : But we shall see how earnest the Apostles are, to put strength

strength in This ; and tell them that their spirituall estate , may not dissolve civil order, but they must be subject to their masters, whether christian or heathen , so long as they were servants, even for conscience sake ; but no more of this.

Secondly, humble thy self under her hand. This is harsher then the former : Gods commands lye not alwayes in smooth wayes ; they charge that which is contrary to our corrupt disposition , but they must be obeyed ; though it be to the pulling out of the right eye, and to the cutting off of the right hand : but we will defer this, till we come to shew how *Hagar* performed This which the Angell enjoined her : In the mean time we must observe, that she had been guilty of faults.

First, flying from her mistress.

Secondly, insolency towards her mistress.

Now the Angell fitteth the medicine unto both these maladies.

First, she must make amends, for her flight, by her returning.

Secondly, she must humble her self under her mistresses hand, to make amends for her insolency : and here might be observed, that satisfaction is to be given to such, whom we have offended ; we must confess our fault, and crave their pardon, and carry our selves fairly towards them for after time : we see it was done by *Josephs* brethren, and *Aaron* ; and it is that which our Saviour approveth : that if our brother have any thing against us, we should be reconciled unto him, which cannot be done without confession, and submission : And Saint *Paul* undertaketh for *Onesimus*, that he shall return and deprecate his fault, and be ever after a faithfull servant. This is a bitter pill to many men : when they have done wrong, they are loath to confess it, or to seek pardon for it ; but if they shall not do it, they shall finde, that as they are still debtors to men, so they are to God also ; and incur his wrath, by not obeying this commandment of God. But I will conclude with that which is required of men, in regard of God : as they have gone away from him by their sin, so they must return unto him ; and as they have lifted up themselves, in the pride of their hearts, against him, so they must humble themselves under his hand : 1 *Pet.* 5.

First we must return. How often are sinners call'd upon by the Prophets ; *Return unto the Lord* : the Father allegorizeth that place of the wise men, returning into their country another way ; the sinner that hath gone out by the way of uncleanness, he must return by the way continency ; if by the way of excess, he must return by the way of temperance : if by the way of pride, he must return by the way of humility : Return we must, for the longer we keep off from God, the worse we are : like to *Abfalon*, who having offended his father, fled to *Geshur*, and there stayed three yeares. 2 *Sam.* 13. But we must return to our father, as the prodigall did.

Secondly, we must humble our selves under his hand ; we must confess

Observ. 6.
Satisfaction for
offences, how to
be rendered both
to God and man.

1 *Pet.* 5.6.

2 *Sam.* 13.38.

Levit. 26.

confess our fault with grief and shame; and we must acknowledge his justness, in the affliction that he layeth upon us; justify him and condemn our selves, and accept of the punishment of our iniquity? as it is, *Levit. 26*: And we must earnestly beg his pardon, and vow better obedience towards him: and all this we must do ingenuously; as it is here, we must humble our selves: there be many that be *humiliati, sed non humiles*; humbled, but not humble; as we see in *Ahab*: many have their hearts broke, and yet their stomach is not broken. But we must freely and willingly humble our selves before God. And as the word here used, is in the conjugation *Hithpael*, and signifieth a continuation of the *Act*: *Hagar* must humble herself; yea and continue humble, all the time she stayeth with her mistress. So must it be with us, having after offending God, returned unto him; and having confessed our sins, and begged pardon, and vowed obedience; we must continue humble, and so in humility walk with our God, and provoke him no more. We see in too many that *optimi dum infirmi* (as he said;) when God hath met with them in some affliction, they seek God, and confess their sin, and beg pardon, and a releas from the judgment: but after a while they grow proud against God, and provoke him; and have forgotten the dayes of their pressure. But it ought not to be so, my dear brethren: we must make conscience of walking in an humble course (after our deliverances,) and an endeavouring to please God ever after; for else there may be just reason to question all our former humiliation; and fear for the time to come, of some further measure of indignation; for we know who it was that said, *sin no more, lest a worse thing come unto thee*.

Preached, Decemb. 1. 1641.

THE



THE THIRTEENTH SERMON.

GEN. 16. 10.

And the Angel of the Lord said unto her, I will multiply, &c.



These be the three sorts of words that the Angel useth to *Hagar*, words of prediction.

And first, he foretelleth the multiplication of her seed, vers. 10.

Secondly, the name of her son that she should bear, who was to be the root of so numerous an issue, *Ishmael*: together with the reason of his name, verse 11.

Thirdly, his quality and condition: *He shall be a wilde man: his hand shall be against every man, and every mans hand against him*; and yet of that power, that he should dwell in the presence of all his brethren.

But before I come to these particulars, give me leave to observe, in general, Here is a great comfort propounded to *Hagar*; but the Angel gave her not this comfort, till she had been humbled. And this is Gods manner of dealing;

First to humble them, and then to comfort them.

So it was in the former Chapter, (vers. 12.) with *Abraham*; an horror of great darkness fell upon him, and after that, God speaketh comfortably unto him. So *Jacob* was in great distress and perplexity, through the news of his brothers coming towards him; and then the Angel of the Lord cometh unto him, and wrestleth with him, and assureth him of protection, Gen. 32. And so *Joseph* is in great trouble, and afterwards lifted up. And so *Moses*, and divers others.

But to speak of that which we especially intend:

The soul God will have humbled in the sight of sin, and sorrow for it, before he comfort it.

This we see in *David*; he confesseth and mourneth, before God speaks peace unto him. And so it was with *Manasseh*; he is first humbled for his sin, and then he is refreshed with comfort. God promisseth to restore comfort to the *mourners*, Isai. 57. they mourn first, and then they have comfort. And when our Lord saith, *Blessed are they that mourn*; for they shall be comforted; (Math. 5.) he sheweth the manner

Observ. 1.

God and his Ministers method is first to humble people, and then to comfort them.

Gen. 32.

Isai. 57. 18.

Math. 5. 4.

Luke 10. 13.

manner of Gods proceeding. And the like we see, in that sweet invitation of his, *Matth. 11. 28. Come unto me, all ye that labour, and are heavie laden; and I will refresh you*: We must finde sin a burden, before he will ease us. The woman that was a *sinner in the city*, was humbled, before Christ told her, that her sins were forgiven her. And so it was with that poor traveller, *Luke 10.* he is wounded, before the good Samaritan comes and cures him. And so it was with Saint Paul, *Acts 9.* he was humbled, and lay in great perplexity a good while, before God sends *Ananias* unto him. And the Jaylor was cast down in the sight of his sin, before he was raised up by spiritual comfort, *Acts 16.*

And certainly, this course that God takes, is full of wisdom: For,

Gregory Nazianzen.

First, God looketh there should be a receptivity, a fitting capacity in that heart that he means to comfort: nay, he should but throw away his comfort, if the subject be not prepared. The earth must be plowed, before the seed be committed to it: the wax must be chafed, before it will receive impresson: the vessel must be cleansed, before the sweet liquor be put into it. *Τὸς ὑποδοχῆς*; (saith *Nazianzen*;) Who puts precious ointment into an unfavoury vessel? The seed seemeth but lost, to be thrown upon the unbroken earth: And to what purpose, to set the seal upon wax that is hard? And unless the vessel be rinsed, and made clean, the sweet water, that is put into it, is spoiled. And so, unless the heart be humbled, comforts are cast away; they cannot be received.

Psal. 34. 8.

Secondly, God intendeth, that those whom he will refresh, should finde sweetness in his comforts: *Taste and see how gracious he is*; *Psal. 34.* but it is preceding humiliation, that must work this relish; even as we see, *Post frigora, dulcior ignis*; fire is the more chearing, after cold; and after a dark lowring night, the clear morning is more comfortable: And, *τὴν ἀπολαύσιν τῶν βρωμάτων ἡ νηστεία καθάρσις*, (saith Saint Basil;) Fasting and abstinence sauceth best the use of meats: And, *to the hungry soul, even a bitter thing is sweet*, (saith Solomon.) And Seneca saith of Health, *Magis placet reddita, quàm retenta*; that 'tis more apprehended, and more joyed in, being restored, then when not interrupted. They that have truely mourned for sin, and have felt some anguish & distress of spirit for it, Oh how sweet is comfort to them! *How beautiful are the feet of those that bring gladness!* yea, the least light, (by the smallest crevise) to one that is in that darkness, is acceptable.

S. Basil.

Seneca.

Psal. 85. 8.

Thirdly, God intendeth, that men should make much of those comforts that he hath given them, and preserve them: Now they cannot be so chary and so choice in the keeping of them, unless they have had, first, a sense of the want of them: the receiving of them, after much longing for them, maketh men fearful, (by any miscarriages) to lose or forfeit them. *Psal. 85.* God will speak to his people, and to his Saints; with this intention, *that they shall return no more unto folly.*

The

The Use of this is,
 First, to us that be the Ministers, and you that are the people: To us, in the speaking comforts; and to you, in the receiving of them. We must not comfort, before we see you humbled for your sins. God giveth his Ministers *the tongue of the learned*; to minister a word in *due season*: but to whom? to him that is weary, *Isai. 50.* We must, like the good Samaritan, pour in, first *wine*, and then *oil*: we must purge by *Potion*, and then comfort by *Cordial*: we must use, first, *verbera*, the stripes of the Law; and then draw out *ubera*, the breasts of the Gospel.

I know that people are greedy of comforts; and, like the sons of *Zebedee*, they would have a grant of sitting on the *right hand*, and *left*, in Christs Kingdom, before ever they have *drank of the cup that he did drink of*, or have been *baptized with his baptism*: they send for the Minister, and desire him to give it them; but discover not any measure of humiliation, upon which to ground this comfort. Now, if we should satisfie them in this, we should be unfaithful to our Master, and bad stewards of that allowance which he giveth us to dispense; yea, it may be, we might be guilty of giving *childrens bread* unto *dogs*. And as we should be unfaithful to God, so we should be helpless to men; we should do them no good with comforts, being not disposed for them by humiliation: nay, we should do them much harm: for the great Master of Physick telleth us, that, in an impure body, *omne nutritivum est nocivum*; that which nourisheth, hurteth. There must be first an evacuation of humours, where there is *Plethory*; and then nourishing things do well. As we must be, therefore, careful, in our way, to give every one the portion of meat *in due season*; so, do not you require comforts of us, till you come to a sight of your sins, and have true remorse in your souls for them.

A second Use may be this, even to abate the joy of some people in the world, who brag of those comforts that they have in themselves, and perswasion that they have of their good condition; and yet cannot say, that they have been truly and sensibly cast down for their sins. I may say, *Their rejoicing is not good*, as the Apostle speaketh, (*1 Cor. 5.*) in another case: They may suspect such a building, as hath no better a foundation: They may justly fear, that their comfort is not of God, because they have it not according to Gods order and method: For, on whom hath he ever bestowed *the spirit of adoption*, who have not first had *the spirit of bondage*? What spirit hath ever God raised, that he hath not first, in some measure, cast down? I say, In some measure: for I know, the same measure of humiliation is not required of all. As there may be in the soul false fears; (Satan hath his *nequities*, as the Greek Father calls them,) his vizards, to terrifie people withal; and to make them fear, when there is no just cause of fear:) so there may be false joys; and people may

Application

Isai. 50. 4.

Hippocrates.

1 Cor. 5.

S. Chrysostom.

triumph in some comforts, that yet are not the joy of the Spirit : Remember we it every of us ; True joy in the Christian soul, riseth out of sorrow for sin : And that is the truest consolation, that we finde in our selves, after true humiliation.

A Second thing is this. Here is a promise of a great blessing to this woman, but mark how it is inferred ; even upon the direction that the Angell had given her in the former vers : If she shall return and humble her self, under the hand of her mistress, acknowledging her fault, and carrying her self fittingly for after time ; then she may expect the accomplishment of that blessing, which the Angell here foretelleth : The promises of the blessings of God, run with a condition of our obedience : *If thou dost well, shall thou not be accepted* (saith God to Cain, Gen. 4. 7.) Acceptation there is a full word ; it includeth the blessings both of this life, and that which is to come ; but there is also a condition of doing well : So Deut. 8. 29. *Ob that there were such an heart in this people, to fear me, and keep all my commandments alwayes ; that it might be well with them, and with their seed for ever.* God engageth himself to be good unto them, and to their seed ; but there is a condition of obeying him, and keeping his commandments : and this Moses fully layeth forth, in Deut. 28. Where he mentioneth a world of blessings, but withall mentioneth the condition of enjoyment of them, even the keeping and observing of Gods commandments ; David giveth none encouragement to Solomon to receive Gods blessing, but upon condition of his obedience : 1 Chron. 28. And it was none other, then God himself, had told him, as he relates it, Psal. 122. 12. *If thy children shall keep my covenant and my testimony, that I shall teach them,* thus and thus it shall be unto them : Psal. 84. 11. *The Lord is a Sun and a shield, he will give grace and glory ; no good thing will he withhold ;* (here is good measure, pressed down, heaped up, and running over ;) but for whom is all this, or what is the condition ? You shall finde it in the next words ; *Those that walk uprightly* : upright walking, is the condition of these blessings. Isaiah. 1. 19. *If you be willing and obedient, you shall eat the good things of the land.* Where see, that those *curia*, the things that concern this life ; (as the Apostle calleth them, 1 Cor. 6. 3.) are promised with a condition ; and for the blessings of the life to come ; They run with a condition also : as we may gather from that speech of our Lord, Mat. 19. to the young man, who desired to know *what he should do, to obtain eternal life* ; (for he made account, he must do some thing for it :) Christ tells him, *If thou wilt enter in to life, keep the commandments* : God hath made a promise of blessings, both here and hereafter ; but to what ? Saint Paul will tell us, 1 Tim. 4. *Godliness hath the promise both of this and that life which is to come.* Be thou faithful unto the death, and I will give thee the crown of life, saith our Lord unto the Church, Revel. 2. 10. The promise is upon condition of practice.

Observ. 2.
God's promises
run alwayes with
condition
of obedience:
the dearest where-
of Null is his
obligation.
Deut. 8. 29.

c. 28.

1 Chron. 28.
Psal. 122. 12.

Isai. 1. 19.

Mat. 19. 17.

1 Tim. 4. 8.

For

For the Use of it, and guidance of our lives
 It meets, first, with a great many in the world, who are urging
 God with the performance of his promise: yea, and challenging him
 for not performance; while, in the mean time, they regard not at
 all the performance of the condition. What do men think, that,
 having entered into Covenant with God, that he must be tied by his
 part, and not they by theirs? Must he be fast, and must they be loose?
 I wonder with what face they can complain of God: where they are
 conscious to themselves of their gross and foul neglects, contrary to
 their vow in Baptism, contrary to their Covenant renewed in the
 Lords Supper, and contrary to many private engagements, upon oc-
 casion of some mercy experienced, or judgement feared or inflicted.
 I dare not think they are so desperate, as to imagine that nothing is to
 be done on their part; that they make account to go to heaven in some
 whirlwinde; that the Kingdom of heaven will come with expecta-
 tion; or that there is no more required, but some languid or faine
 wish, to make them happie; like that of Balaam: *Let my soul die the
 death of the righteous, and let my last end be like his*: that once being
 within the compass of the Church, (like passengers at sea) they shall
 be brought to the haven, even sleeping; like the lilies clothed without
 spinning, and like the birds fed without sowing. Certainly, they must
 think, that something is to be done on their part: And if so. Why
 do they not do it? Why do they not strive, that they may be crown-
 ed? Why do they not run, that they may obtain? Why do they not
 fit themselves for Gods blessing, by holy living? At least, why are
 they not ashamed to lay claim to the Obligation, when they have not
 performed the Condition? If they miss what they would have, let
 them thank themselves. God was, and is still ready to do what he
 hath engaged himself, but we fail to obey his Commandments, and
 therefore fall short of our hopes and expectations; and that we be
 forced to say, as Nehemiah, *The Lord hath done righteously, but we
 have done wickedly*; and as our Saviour; he would, but they would
 not.

In the second place, let it teach us all, that, having a promise of
 blessings from God, we be careful to do what is required of us. *De-
 sideranda est promissio, sed consideranda est conditio*; the promise (saith
 one) is not more to be desired, then the condition to be considered.
 The Apostle having mentioned, 2 Cor. 5. that God would dwell a-
 mong them, and be their God, and they should be his people; that he would
 be a father unto them, and they should be his sons and daughters: in the
 first verse of the next Chapter, he saith, *Having therefore these pro-
 mises, let us cleanse our selves from all filthiness, both of flesh and spirit;
 perfecting holiness in the fear of God.* Do we look to be made free by
 our Master, and not serve our time? Do we think to have our bar-
 gain, and not perform conditions? And do we think to have the good
 things of this life, and not walk in the fear of God? Surely we
 may

2 Cor. 5. to-
ward the end.

S. Augustine.

1 Pet. i. 5.

Verse 11.

Calv. in locum.

Observ. 3.

Gods gracious
imitable disposi-
tion wooseth and
inviteth, where
he might com-
mand and urge.
Hof. 11. 4.

Application
Against Merit.

may have something, but not in mercy, and for eternal life. *Vu esse beatus, & non bonus?* (saith Saint Augustine;) wouldst thou be blessed, and not good? Certainly no: without holiness, no happiness; *without holiness, no man shall see God.* If a man live a debauched life, and so die, and think to have heaven at last, he is miserably deceived; he may as well look for grapes from thorns, or figs from thistles. The way is strictly laid down by Saint Peter, 1 Pet. i. *Forasmuch as faith cometh, and to verue knowledge, and to knowledge temperance, and to temperance patience, &c.* and vers. 11. *Thus an entering in shall be ministered unto us, into the kingdom of our Lord.* *Hac via ducit ad urbem;* this is the way unto the new Jerusalem. Let us perform the condition; and he which cannot lye hath promised, and will perform: heaven and earth shall perish, before he fail.

I might adde a third general thing, out of Reverend Calvin upon this place: *Ut mitiget quod in precepta grave erat, solatio aliqua lenat, benedictionem promittit, in actu quem gerat:* That he might mitigate what was irksome in the command, and alleviate it with some consolation, he promiseth a blessing in the fruit she buds with. It might seem an hard command to her, to return to her mistress, and to bumble her self under her hand; he therefore sweeteneth it with the promise of a blessing. And he goeth on; *Poterat Deus praeceptum injungere, quod iustum erat, sed quo liberius faceret quod sui officii est, quasi blanditiis eam allicit ad parandum:* God could have strictly enjoined her what was just; but, that she might the more chearfully do her duty, he even wooseth her to obedience, with pollicitations. And this is the gracious disposition of God,

That what we are bound to do, yet he is willing to invise us to the doing of it, by sweet promises;

and so draweth us כ חבלי ארם, (as the Prophet speaks;) with the cords of a man. *Non vult serviliter trahere, ut quasi coacti praeferamus quod mandatum est:* he will not draw us in a servile manner, (like the horse and mule) that we perform his precept by compulsion. God might say to every man, Obey me; thou owest it unto me, as my creature; I am thy Lord, and thou art my servant; and see thou do it, upon pain of damnation: But he addeth to his Commands, Promises of blessings, both temporal and eternal; so that what we do out of duty, we yet shall not do without a reward. We see this thorow the whole Book of God; and we shall finde, he hath not been more free in promising, then sure in performing: for, who ever kindled a fire in vain, upon Gods altar?

And this may silence all conceit of Merit: God, of his good will, inviteth us by promises to do our duty; and shall we think the doing of our duty to be meritorious of that which God hath promised? Shall his encouragement be accounted a debt; and that (as they say) he cannot in justice deny the reward? It is true, he is a debtor, *promittendo nobis*, by promising something to us; *non accipiendo à nobis*,

nobis, but not by receiving ought from us. We may in humility say, *Da quod promissisti*, Give us, Lord, what thou hast promised; but we cannot stand upon terms, and say, *Redde quod accepisti*, Restore what thou hast received from us. Nay, he is so far from being any way indebted to us for that which we do, that he is fain to help us to do our duty, to furnish us with money, and help us to pay him his own debt. When he invites us to do our duty by a reward, and helpeth us to perform that duty, which he in his mercy hath promised to reward; I bless my self to think where merit should creep in. Nay, I cannot but judge such gross contemners of the grace of God, and to merit eternal misery, that cannot be content to be saved by Gods sole mercy. If a man should encourage thee, by promise of a reward, to do that which otherwise he might exact of thee, and that thou couldst not do that thing without his assistance; were it not a gross part in thee, to challenge that reward as a debt, and say, he were not just, if he did not pay it? This is the very case between God and us.

But I pass by this, and come to the substance of the verse, which containeth the first prediction of the multiplication of her seed.

But here it is questioned, how this party, being but an Angel of the Lord, could say, *I will exceedingly multiply thy seed.* *Angelus se facturum promittit, quod unius Dei proprium erat*, (saith my Author;) the Angel here promiseth to effect that, which is onely the proper work of the Almighty. But, (saith he) *nihil obstat*, it is usual in the Scripture, for the Angels to use the name of God; as that Angel said to Gedeon, *I will be with thee, and thou shalt smite the Midianites as one man*, Judg. 1. because God is pleased (saith he) *inducere personam suam ministris quos mittit, quo magis constet verbo suo autoritas*; to lend the representation of his person to those messengers he sendeth, that the greater may be the authority of his Word, which they deliver. The Ministers that divide the Word unto you, are Angels; and God investeth them in a great power, and deriveth upon them his own authority: insomuch that they are called *Salvatores*, no less then Saviours, in Obad. vers. 21. and they are said to *save*, 1 Tim. 4. and yet *salvation belongeth properly to the Lord*, Psal. 3. 8. Saint Paul saith, he hath begotten the Corinthians to Christ, 1 Cor. 4. and yet Saint Peter telleth us, that God hath begotten us to a lively hope, 1 Pet. 1. 3. Ministers are said to *loose and binde* sinners; which yet is the proper work of God: for none have power to forgive sins, but God onely. They are said to *bless* the people; and we know this is the proper work of God, and he is the God of blessing. Ministers are his *ambassadors*; and we know what kinde of power is committed to such kinde of Agents, by Princes.

And therefore, in one word, for the Use of it:

It should raise the rate and estimation of Gods Messengers in our hearts: and when they speak unto us in the name of the Lord, we should

Observ. 4.
God investeth his Angels and Messengers with his own Name and Authority, to set the higher rate upon them and their messengers.

Obad. v. 21.
1 Tim. 4. 10.
1 Cor. 4. 19.

Application

Luke 7. 30.

Luke 10. 16.

Gen. 50. 24.

Observ. 5.
The fond affe-
ction of great
Names and
Titles.

Gen. 21. 10.

Application

should not receive it as the word of man, but as it is indeed the Word of God; which worketh effectually in all those that believe. We look upon the persons of Gods servants, but not upon their Office; and that authority wherewith God hath furnished them; and therefore, like the Pharisees, Luke 7. we reject the counsel of God against our selves. But we should know, that what the Minister faithfully delivereth, by vertue of his Office, is to be received, as if God had immediately spoken it: If we do not, we shall finde that true that our Saviour saith, Luke 10. *He that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.*

But to go on:

I will multiply thy seed exceedingly. It is in the Hebrew, *ארכבוך*, *archoch*, *multiplicando, multiplicabo*; *In multiplying, I will multiply thee.* It is the manner of speaking in that holy Tongue, where it will shew the certainty and fulness of a thing: As Gen. 2. *אמר*, *amir*, *moriendo, morieris*; *In dying, thou shalt die.* *I have seen, I have seen; Videndo, vidi*; that is, have certainly and fully observed: And Gen. 50. 24. *אמר*, *amir*, *visitando, visitabit*; *He will surely visit you*; yea, fully, and in a great measure do it. So here, he will certainly multiply, and he will exceedingly multiply.

What might be observed out of this manner of speaking, I have heretofore touched; and therefore I say no more of it.

But now here it is said, *I will multiply thy seed exceedingly.*

The Question is, Why the Angel calleth it *her* seed, and not *Abrahams*; seeing *Ishmael* was his son; and the seed, and issue is reckoned to the man.

And it is answered, It is, to distinguish the promised seed, which was *Isaac*, and to be born of *Sarah*; and that childe which came of the handmaid, that was but the resultance of a carnal device. The *Ishmaelites* (as we shall see) are reckoned unto *Hagar*, not unto *Abraham*; and therefore called *Hagarens*: And *Sarah* intendeth thus much, in that speech of hers, Gen. 21. she doth not say, *Cast out the bond-woman, with thy son*; for thy son shall not be heir with my son *Isaac*: but, *Cast out the bond woman, with her son*; for the son of the bond-woman shall not be heir with my son: and ever after, they were distinguished, the *Ishmaelites* from the seed of *Isaac*. They were content, at first, with the name of *Hagarens*: but, in the pride of their hearts, considering that *Hagar* was but a bond-woman, they would not be called *Hagarens*, from *Hagar*; but *Saracens*, from *Sarah*, the free-woman, and principal wife. Even as in these times, some proud mindes rising to wealth and place in the world; and being ashamed of the obscurity of their off-spring, will needs derive themselves from some great family of their own name, and assume unto themselves the Arms of that family. Oh how much more wisdom werethere in those people, to labour for Vertue, which is true Nobility, then to be beholden to this borrowed, yea mendicated and begged dignity? I have read of a Pope of Rome, that

that bragged he came *ex illustri domo*, of an illustrious house, which upon examination, was a poor cottage, into which the shun did shine, through the many breaches of the same: but if he had been vertuous, he might have put honour upon this mean place; and it would have been no disparagement unto him, in the judgment of wise men, to have been born so meanly. But no more of this.

I will multiply thy seed exceedingly. We see whose blessing Issue is I will do it, saith God.

Secondly, from whence the Multiplication of issue is; and that it is a blessing.

But both these I fully handled else where.

To shut up then for this time:

Here was a great temporall blessing bestowed upon such as were without the covenant. God is pleased to bestow temporall favours, with a full hand, upon such as are Aliens from the commonwealth of Israel. We see this in manifold examples; how God hath made the cup of the wicked run over with these outward things: *Eſau* had the fatness of the earth, for his portion; and those Sodomites that were so profligately wicked, yet dwelt in a place, that was as the garden of Eden: And the Canaanites whom God cast out, and were so notorious for all kindes of abomination, had a land, that flowed with milke and honey. The rich glutton in the Gospel, was clothed in purple, and fared deliciously every day: and that other, *Luk. 12.* had his barnes full, and looked to receive his incoms: They have had, and have, honour and great places, and offices: they have had children at their desire; they have had goodly dwellings, and gotten great victories, and been succesfull in many enterprizes: and there be many reasons of this.

First, God will shew his bounty; even to the vessels of wrath; there shall be none but shall partake of his favour.

Secondly, some good may be found in the most desperate persons, some morall good; some action (though not in their intention, yet) in the event, that hath some goodness in it; and the least good, God will not suffer to go unrewarded. As Saint *Ierom* observeth, upon *Ezekiel. 29.* In Gods giving of Egypt to *Nebuchodonosor*, for his service against *Tyrus*. *Intelligimus etiam Ethnicos, si quid boni fecerint, absque mercede, in Iudicio domini non prateriri.* We hence understand, (saith he,) that very heathen men (if any good they do,) are not dismissed without a recompence, from the justice of the righteous Lord.

Thirdly, God will hereby render them inexcusable; if they be not allured by his favours, he will be justified in his judgments upon them. Saint *Augustin* seemeth to add a fourth reason; drawn from the nature of these outward blessings. *Dantur bona, ne putentur mala; dantur malis, ne putentur summe bona.* They are given to good men, lest they should be thought evill things; and they are given to

Observ. 6.

There is no arguing who are Gods Benjamins, from the greatest mass of Temporalls.

Luk. 12.

S Ierom.
Ezech. 29.

to evil men, lest they should be thought the chiefest good.

For the Use of this:

Application
Eccles. 9. 2.

Let not men crow, upon the enjoyment of these outward things; for they are no arguments of Gods special love, *Eccles. 9. neither love nor hatred, by all that is before them*: the wicked may have them, and have them *ex largitate, sed non ex benignitate dei*; Out of Gods royall bounty, as a benefactor; but not out of his tender love, as a Father.

Psal. 37. 1. Sec.

Secondly, let not the godly envy the prosperity of the wicked; this temptation they have had, as we see in *David, Psal. 73.* and *Iob 21.* and *Jerem. 12.* But what saith the Psalmist? *Fret not thy self because of the ungodly, neither be thou envious against the evil doers*; they taste of his common bounty, but not of his spirituall love: and besides, they stand in slippery places, their table is their snare. *Et felicitas impiorum sicut ipsoorum*; The prosperity of fooles (saith Solomon,) is their destruction: They are but fattened to the day of slaughter; they receive all the good they are like to have, in this life; as *Abraham* saith, to the rich man in Hell: nay in steed of envying, let the godly be comforted.

First, let them make account that God will give them that which is fitting for them, even in these outward things; for if the dogs be so fed, surely the children shall not want bread: But if God be pleased to keep them short in these outward things, he will make it up to them in spirituall, yea, in eternal blessings. *Quid dabis eis quos predestinavit ad vitam, Qui hac dedit eis quos predestinavit ad mortem?* (saith the Father:) what will he give to those, whom he hath ordained unto life; who hath given such good things to those, whom he ordained unto death?

Lastly, Let it be an Use to us all; that seeing even the wicked may have so great a share in these outward things, we should labour for those things that be most excellent; and that may put a difference, between us and them: these outward things are *gratis data*; gratuitously and freely given; but there be some things that be *gratum facientia*, carrying grace along with them, (as the school speaketh;) and making their receivers gracious; and such are true piety and godliness, and the fear of the Lord: There is justification and sanctification, and peace of conscience, and joy in the Holy Ghost: These be *panis Filiorum*, the childrens bread; these be *prima*, the first and chief things; these outward things, but the *Et Cetera*, the additionals. First, *seek the kingdom of Heaven, and the righteousness thereof, and all these things shall be added unto you*. Let us labour to be in Christ, in God: and then we shall have more joy, than all they, whose corn, and wine, and oyle, is increased: Let us be adorned with the sanctifying graces of Gods Spirit, (in comparison whereof, all the riches, and honours, and pleasures of the world, are but *dung and dross*;) and the King of Heaven shall take pleasure in our Beauty.

Preached, Decemb. 8. 1641.

THE



THE FOVRTEENTH SERMON.

GEN. 16. 11.

And the angel of the Lord said unto her, Behold, thou art with childe, and shalt bear a son.



I told you, the words of the Angel to *Hagar* were of three sorts:

- First, words of Question.
- Secondly, of Admonition.
- Thirdly, of Prediction.

We have dispatched the two first, and entred upon the third.

The Prediction is of three things:

1. Of the multiplication of her seed, vers. 10.
2. Concerning the childe she went withal; that was to be the root of that numerous issue, vers. 8.
3. Concerning the quality and condition of the childe, vers. 12.

The first Prediction we stood upon the last day: Now we are cometo the second; and this Prediction hath many Consolations in it:

First, concerning her conception.

Secondly, that she shall bring forth.

Thirdly, that the issue shall be a son.

Fourthly, that his name shall be *Ishmael*. And

Lastly, in the reason of his name much comfort, In that God had heard her affliction.

For the first, *Behold, thou art with childe*: *Lyra*, and others, read it in the future tense; *Thou shalt conceive*. And they have this conceit; that *Hagar* (first, in way of punishment for her sin, for her insolency toward her mistress, and her flight from her; and secondly, through the weariness of her journey) had suffered abortion: her former conception was frustrated; but now God in his mercy (upon her humiliation) would revive that *embryo*, that was dead within her. But *Paulus Burgensis* recites this as a Fable; and confutes the reason that *Lyra* giveth. And whereas *Lyra* saith, It is read in the future tense; it is wonder that so great an Hebrician should be so mistaken: for it is not so: It is here a participle; and so *Arius Montanus* renders it

Lyra, Glossa ordin.

Paulus Burgensis.

U

pragnans;

Gen. 38. 25.

Judges 3. 5.

Observ. I.

In doubts of
minde, or weak
persuasions, the
confirmation of
good Ministers,
and other godly
people, (as it
were) sealeth an
assurance.

Heb. 5. 14.

Dan. 9. 23.

Application

pregnans, being with childe: And so it is, *Gen. 38.* when *Tamar* brought forth the staff and the signet, she saith, *By the man whose these are, אֲנִי וְיָדוּם, am I with childe.* And the Septuagint render it, here in our Text, *Σὺ ἐνδύεσθαι, Thou art with childe.* And where *Lyra* voucheth that place, *Judge. 13.* where the Angel saith to the mother of *Samson*, that she shall conceive; the word is *in praterito*, the preterperfect tense, *הָרָרָה*; but it must be understood of the future: Nothing hindereth, but that we may say, that *Samsons* mother had conceived him, even when the Angel spake to her: for there is not a word spoken of her conception, after the Angel departed; it is onely said, *The woman bare a son, and called his name Samson, vers. 24.*

But now then, in the next place, she was with childe already; and what comfort (will some say) in the Angels word unto her; *Behold, thou art with childe?*

Yes; she might judge that she was with childe, and yet not be so: it is no strange thing, that women should be mistaken in that kinde: Many have thought themselves with childe, and reckoned from such a time; yet it hath proved but a false conception; but now that the Angel of God assures her it is so, it must needs adde to her comfort.

When a thing is doubtful and questionable, and that it is possible there may be a misprision; for one to have the confirmation of another, strengtheneth much. Yea, if a man be in a reasonable manner assured of a thing; yet when one sets to his seal, and confirmeth it; that is, יְהוָה, of judgement and credit, it conduceth very much to the establishing of the minde.

I am sure, this holdeth true in regard of the soul: there are oftentimes good motions, and good desires, which are the conceptions of the soul: but because there is in every one (even the best) much corruption, and a kinde of spiritual guile, and a self-love, whereby men are apt to think better of themselves then there is cause; when a man that hath piety and understanding, and hath his senses exercised to discern both good and evil, as it is, *Heb. 5.* shall, by examination of things, finde such motions to be good, and the resultances of Gods holy Spirit shall witness them so to be; it giveth great contentment to the heart of another, yea even in those things whereof the heart is well perswaded, and in a manner assured; yet the confirmation of another addes much to the comfort. *Daniel* (no question) was perswaded of Gods love toward him; yet when the Angel telleth him that he is greatly beloved, *Dan. 9.* he receiveth (no doubt) far greater satisfaction. And such strength is added to many, by the Angels of the Churches, which are the Ministers; when a man findeth these and these things in himself, and is perswaded of the reality and truth of them; yet, when either in publike preaching, or private conference, the man of God sets to his seal, there is an increase of comfort: Yea, even private Christians may receive confirmation from each

each other in this kinde : else would not the Apostle have used such exhortations, *1 Thess. 5.* Comfort your selves together, *edifie one another* : and *Jude. 20.* *edifie one another, in your holy faith.* When they consider one another, as the Apostle saith, *Heb. 10.* and see the state of their brother, upon perfect observation, to be good ; and shall out of Gods word, and their own experience, assure him of it ; they do strengthen his spirit exceedingly ; so that if his own hold fail him, and that he have want of former felicity, yet he is upheld and supported, by the testimony of his godly brethren ; of whom he is perswaded, that they have the spirit of God : It is memorable, that our acts and monuments report of *John Carles*, a poor weaver, who in a letter sent to Master *Bradford*, being at that time, as he was often, in affliction of conscience ; gave him assurance of the remission of his sinnes : that holy Martyr professeth, that he had received more comfort by that letter, then he had in all the time of his imprisonment before. Such helps may godly christians be, one to another ; yea the meaner to those of greater gifts.

A Second comfort that the Angell giveth her, is, *that she shall bring forth.* And who doubteth, but This is an addition to the former ; considering how many conceive, and yet suffer Abortion. It is part of the sentence of the woman, for her First transgression ; *I will greatly multiply thy sorrow, in thy conception ; and in sorrow shalt thou bring forth, Gen. 3.* How many are the faintings, the longings, the nauseating of this and that food ? The unwealdiness of women, while they go with child : how apt are they to miscarriages ; upon any slip, or fright, or feaver ? and when she commeth to travell, and that her hour is come (as our Saviour speaks, *Joh. 16.*) *She hath sorrow* ; grievous paines, throwes, and fearfull convulsions : so that oftentimes the childe dyeth, and never seeth the light : or if the childe be brought forth, the mother dyeth ! as we see in *Rachel*, and the wife of *Phinees* ; and many thousand examples more. The difficulty, and danger of childe-bearing is such, that *Helena* in *Euripides* saith : she had rather stand ten times in the front of the battell, then once bring forth a childe : Yea the Scripture maketh it a resemblance of the greatest afflictions, that befall men in this life : *Isaiah chap. 13.* Speaking of the judgments that shall come upon *Babylon* ; saith, *They shall be afraid, paines and sorrow shall take hold upon them ; they shall be in pain, as a woman that travelleth : So Isaiah 26. 17.* *Like a woman with childe, that draweth neer unto the time of her delivery, is in pain, and cryeth out in her pain : even so have we been in thy sight, O Lord. Jerem. 6. 24.* *Anguish hath taken hold of us, and pain, as of a woman in travell, Mich. 4. 9.* *Pangs have taken thee, as a woman in travell :* yea the Scripture findeth no resemblance of the pangs of Hell : the sorrows of Hell compassed me about : *Psal. 18.* *יָנֻס הַיָּם* : the word properly signifieth those sharp pangs, which women have in travel ; from *יָנַס* (in *Pihel*) that signifieth *Parturivit.* She hath travelled in

1 Thess. 5.
Jude. 20.
Heb. 10. 24.

For his acts and monuments.

Observ. 2.
The woman's sense of the curse in childing, yet of the blessing too in safe delivering, cautioneth her Thankfulness and duty.

Ioh. 16. 21.

Euripides.

Isai. 13. 8.

c. 26. 17.

Ier. 9. 24.

Psal. 18. 6.

Hof. 13. 14.

וְהָיָה

Mat. 24. 8.

childe-birth : and they are called, *Hofe. 13. 13.* וְהָיָה יוֹדֵר, *the paines of a travelling woman.* Our Lord speaking of those troubles that should preceed the day of judgment, saith, these be *אַרְבָּעַת אֲדָמָה*, *the beginnings of Sorrow*, *Mat. 24.* אֲדָמָה being properly the *sorrow of a woman in travel* : The rich man in hell saith *אֲדָמָה* *אֲדָמָה* *אֲדָמָה* *אֲדָמָה* ; I am tormented in this flame ; And Abraham useth the same word again to him in the next verse. These things set out unto us, the difficulty and danger of bringing forth ; and therefore it may be justly accounted a great blessing here promised ; that she shall not miscarry, but bring forth.

The Use of this is :

Application
To wives.

First, To women that are with childe, that seeing it is Gods blessing, they should direct their prayers unto him, for their happy progress in this great work: Not unto *Lucina*, as the Heathens; or as the Papists to the Virgin *Mary*, or any other Saint or Angell; but to God; whose sole blessing 'tis both to conceive, and to bring forth. Secondly, they should not be guilty of any thing, whereby they may prevent this blessing ; such intemperance is in some, such hunting and violent agitations of their bodies, that they oftentimes miscarry, and are the causes of much woe to themselves; besides the contemptuous repelling of Gods blessing, that they are guilty of. Thirdly, It should teach them, after their childe-bearing, to give God thanks; and that not only in a perfunctory and formall manner, or in some concealed way, as if they were ashamed of it : but to do it solemnly, and even to require the assistance of the congregation ; for there are but few deliverances temporall, that hold weight with the delivery from the paines of child-birth ; and certainly, if Gods mercy be in a fire, our thankfulness must not be in a frost : if we shall be earnest to cry to God in our wants, and not return to give thanks, a worse Leprosie sticketh to the souls of those in the Gospel, then they under the Law were afraid of in their bodies.

To husbands.

Secondly, It is an Use to Husbands, that seeing this is such a blessing, they should do their part in praying unto God, in the behalfe of their wives ; that they may have an happy passage, through such great Sorrows, and may safely bring that into the world, which they goe withal. Thirdly, they should favour them all the time, both in contenting them, to their power, with such meats as they have a minde to : 2. not putting upon them hard or difficult employments. 3. in providing things necessary against the time that they shall lie down ; and at that time, being tender over them, and comfortable unto them. And certainly, were there not Religion to enjoin this, Reason and equity would require it, That seeing the woman hath the pain and sorrow, and the man free, (whose childe it was, as well as hers) he should be respective of her, and loving unto her, and not be wanting in any thing necessary for her.

To children.

Fourthly, it is an Use for Children. Is it such a blessing of God,

to

to bring them thorow such difficulties and dangers into the world: They should be thankful to God. How did he preserve them so many moneths, in the dark receptacle of the womb! *Nazianzen* calleth men *diaplas*, that is, twice buried; once in the womb of the mother, and again in the womb of the earth. How did God make them grow and increase, there and bring them forth! They might have been brought to the birth, and no strength to bring them forth; or they might have been brought forth dead. God hath brought them forth alive, and therefore it is worthy of their best acknowledgement.

To children.

Gregory Nazianzen.

2. It should quicken their love, and respect, and obedience to their mother: the mother bought this blessing dearly, and they owe the mother much. *Matri debes longa fastidia*, (saith Saint *Ambrose*) *longa discrimina*; Thou owest to thy mother many longings, many loathings, many tedious dangers: *Tibi jejunaui, tibi comedi*; for thee she fed, for thy sake she fasted: fasted oftentimes from the best diet, and fed sometimes on things worse, for thy sake: Yea, *Cum edideris quod optauit*, (saith he) *parum absoluitur, non timore*; when she hath brought what she desired, she is free from her burden, but not from her fear and care; she hath her hands full still, and her head full still, and her heart full still, and still is anxious for thy well-doing. It is true, such is the corruption of mans nature, that he that will respect the father, is not so respective of the mother: she is the weaker vessel, and men take a liberty to step over the hedge where it is lowest. But we shall finde father and mother joyned, in the Commandment: *Jacob* is said to have obeyed his father and his mother, *Gen.* 28. and *Solomon*, at least twenty times in the *Proverbs*, mentioneth both father and mother: And we shall finde, *Levit.* 29. the mother put before the father; *Thou shalt fear every man his mother and his father*: as if he would on purpose meet with that neglect that is of the mother. But were there not this charge, yet the consideration of the many pains and pangs that the mother hath endured, the many watchings and much trouble that she hath had for the childes good, would oblige every one that hath the least spark of good nature, to a due love and respect unto her. Upon this ground, old *Toby* counselleth his son, to love and reverence his mother; and *not to be wanting unto her all his days*. Oh then, having been brought into the light thorow so much trouble to the mother, let every childe love her, honour her, never suffer her to want. Our Saviour did take care of his mother, when he was leaving of the world. This is *ἀποδοῦναι τιμὴν τοῖς γονεῦσι*, *1 Tim.* 5. to requite their parents: this is *Vicem reddere parentibus*, (as Saint *Augustine* saith of his mother *Monica*;) to reflect some of the good offices of parents: This is *ἀνταποδοῦναι*, as the young stork doth by the dam: This is that which will bring a blessing upon the childes head: And it was never found, that a childe that was pious in this kinde, went away unrewarded: but on the other side, to neglect the mother, and de-

S. Ambrose.

Gen. 28. 7.

Levit. 29. 3.

1 Tim. 5. 4.

spite

Prov. 30. 17.

spile her, is the next way to a curse: for such a one, (saith *Agar*, Prov. 30.) *the raven of the valleys shall pick out his eyes, and the young eagles shall eat them.*

Observ. 3.

Importunate desires of children, and especially of males, is a frailty of nature. True piety (in both) contentedly attends Gods pleasure.

Gen. 15. 2.
And Chap. 25.
And 30. 1.

3. A third advancement of her comfort is, that she shall bring forth a son. The Angel comforteth her, *Quoad sexum proliis promittenda masculini*; according to the sex of her seed, by promising a male.

Great and earnest have been the desires of people after children.

Abraham seemeth, in his infirmity, to over-look all the blessings that God had or could bestow upon him, in comparison of a childe, Gen. 15. *What canst thou give me, seeing I go childless?* And we see how earnest *Isaac* and his wife both were for a childe, Gen. 25. and how passionate was *Rachel* in this case! *Give me children, or else I die*, saith she to her husband, Gen. 30. And how did *Hannah* take on, for this defect of issue! 1 Sam. 1. And *Gehazi* suggesteth this to his master, as the onely way to gratifie the *Shunamitish* woman for all her kindness, 2 Kings 4. to beg a childe, of God, for her. And the women were then earnest; not onely out of an instinct of Nature; for it is natural to desire children; not onely out of a desire to give contentment to their husbands; but secondly, out of a fear of the reproach and shame of barrenness. *God hath taken away my reproach*, saith *Rachel*, after she had born a son, Gen. 30. and so saith *Elizabeth*, Luke 1. 25. *God hath looked upon me, to take away my reproach among men.* And as, upon these reasons, they were desirous of children; so of a male-childe: their hearts stood most to this of old, because every woman in *Israel* was desirous, yea ambitious to be the mother of the Messiah, who, they knew, should be *the seed of the woman*. And still the affections of mothers are carried to a male: whether it be in regard of the dignity; (for the male is more excellent then the female, even from the creation;) or whether it be in regard of the perfection: Nature doth intend a male, (saith the Philosopher;) and the female he would have to be *defectus in quodam*, an aberration of Nature. God would have the males consecrated to him: *All the males shall be mine*, Exod. 13. and the Paschal Lamb, that was to typifie Christ our sacrifice, was to be a male: and, Mal. 1. he is cursed, as a deceiver, that hath a male in his flock, and offereth that which is corrupt or imperfect. Or lastly, whether it be because the male doth longest continue the name of the family: for it dieth in the female, being planted into another stock; I do not determine. But, commonly, the affection of the mother is to the male: and therefore *Sarah* is told, she shall *have a son*; and the mother of *Samson* is told, she shall *have a son*: *Hannah*, being barren, one would have thought, should have been contented, even with a female; yet you shall see, 1 Sam. 1. that her desire is for a man-childe. And for the increase of the *Shunamitish* womans comfort, 2 Kings 4. he tells her, she shall not onely have a childe, but she shall *embrace a son*. So the Angel to *Zacharias*, knowing what would best suit both with his desire and his wife's, telleth him, that

Aristoteles.

Exod. 13. 12.
Mal. 1. 10.

1 Sam. 1. 11.

2 King. 4. 16.

that his wife *Elizabeth* shall bear him a son; Luke 1. 33. And so the Angel to the Virgin *Mary*; *Thou shalt conceive in thy womb, and bear a son*; ver. 3. and so to the Virgin *Mary*; *Thou shalt conceive in thy womb, and bear a son*; ver. 3.

Luke 1. 13.

For the Use of it:
A son is Gods blessing; and it is not simply unlawful to ask it of God; but it must be with submission of our desires and requests to Gods good will and pleasure: and if it shall please God not to answer us in the thing we desire, yet not to be tumultuous, or murmur at it: For,

Application

First, Beggars must be no chusers: it were an insolent part in a begger, because he could not have what he would, to despise that which is given. *Omnes mendicæ Dei sumus*, (saith the Father,) we are all beggars to the Almighty, and he will give us what he thinks good, and we are bound to take it thankfully.

Secondly, we must know, that he doth more for us, in giving us any children at all, then he oweth us.

Thirdly, if people had no child, they would be glad of any.

Fourthly, it may be, though God doth not hear us *ad voluntatem*, (saith the Father) yet *ad salutem*, according to our will, yet he doth to our welfare. In denying us that which our hearts much stand unto, he preventeth our sin. (as foreseeing we would too much doat upon it) and our sorrow: if he should take it away, we should be more afflicted: and crosses soonest come in those things we love most. Or if that child should miscarry, by a lewd course, it would be so much more vexation, by how much our affection hath been greater, as we see in *Abſalon*, whose ruine was the more grievous to *David*, because he passionately loved and affected him.

Secondly, let it teach us, that when God satisfieth our desire, in the particular thing we desire, whether it be male or female, to be truly thankful for it, and to make right use of it. We have but little reason to expect, that God should gratifie us in the very individual thing that we desire: for, how often, when he calleth for this and that at our hands, do we put him off, and send him away empty? And if we do any thing, it is no further then it standeth with our own liking: so that we rather please our selves then God. And therefore when (notwithstanding the ill measure we offer him) he shall give us our desires in the very thing we ask, we have reason to be thankful, and put such a blessing to the best use, even that which may make most for Gods glory: so did *Hannah*, as appeareth, 1 Sam. 1. *For this child, I prayed, and the Lord hath given me my portion which I asked of him: therefore also have I lent him unto the Lord; as long as he liveth, he shall be lent unto the Lord.* So say every of you, when you look upon this, or that child, and can say, This is the son of my desires, this is the daughter of my prayers; I begged earnestly for him or her, and God heard my request: be more careful to bring them up in the fear of God, and provide that they may honour God in an especial manner:

1 Sam. 1. the two last verses.

ner:

ner: And let not a fond and carnal affection and indulgence; make you forget the blessing you have received; God hath fulfilled your desires, seek to fulfill his, which is to be most honoured with those blessings, that he hath bestowed upon your importunity; if you fall in this, there may a curse lye in that which you have most earnestly desired, and obtained; and you may smart to purpose, for your unthankfulness.

The repetition of
this passage.

Observ. 4.

The imposition of
the name belongs
unto the Father;
yet no name, or
other externals
whatsoever, to
be boasted of, or
deemed a privi-
leged.
Ruth. 4.
1 Sam. 1.

Cajetan in lo-
cum.

1 Kings 13. 2.

S. Chrysostom

Ecclef. 9.

The fourth consolation in this prediction is in the name, and Reason of the name: *Thou shalt call his name Ishmael.* This was not to give power to her to impose the name, for it properly belonged unto the husband: and so we shall finde afterward, that *Abraham* called his sons name (which *Hagar* bare,) *Ishmael*: And so *Jacob* altered the name that his wife had given, from *Benoni* to *Benjamin*: if we finde in Scripture, that women gave names to their children, we must suppose the consent of their husbands; not that they did it by their own authority. The wife of *Manoah* bare a son, and called his name *Sampson*; the women, the neighbours of *Naomi*, gave the childe a name, *Ruth. 4.* but we must suppose, it was suggested unto *Boaz*, and he appointed it. So *Hannah* gave *Samuel* his name, no doubt with the consent of her husband *Etkanah*, 1 Sam. 1. *Elizabeth*, likewise, when the child was to be circumcised, and the neighbours would have him called *Zacharias*, after his father, she said no, he must be called *John*; yet was not that ratified, till the father himself was consulted; and when he said it must be so, they called him *John* but I let that pass; he shall be called *Ishmael*, *nec prater ea*, saith *Cajetan*; take knowledg that *Ishmael* is the first, in Scripture, that God gave a name unto, before he was born: but withall another observeth, that he was the only ill in Scripture, whose name is foretold: The next was *Isaac* and *Iosias*, in the old testament; and the Baptist and our blessed Saviour, in the new: But in or before the birth of these four (whose names were foretold,) there was some miracle shewed; *Isaac* born of *Sarah* at ninety years of age: when *Iosias* was named, the Altar clove in sunder, 1 Kings 13. When the Baptist was promised, his Father was stricken dumb; and Christ was born of a virgin: but in the foretelling of *Ishmaels* name, no miracle, that we read of, was wrought; unless we will give way unto the fiction of the Hebrews, (that we mentioned in the beginning;) that the childe was dead in *Hagars* womb, upon her long travell; and miraculously revived again. Well then, the foretelling of *Ishmaels* name, though (as *Saint Chrysostom* observeth;) it sheweth the care that God had of *Hagar*, by mentioning such particulars; yet it is not to be boasted of; nor any of those outward things else, wherein, men out of the covenant, have as great a share as others, yea oftentimes a greater then others; as if they were certain evidences of Gods speciall love: no, they fall alike, both to good and bad, saith the Preacher, *Ecclef. 9.* There is a conceit, that possesseth the minde of many a man

man in the world ; who being guilty of gross sins, yet because God blesteth him in these outward things, and maketh him prosper, saith, surely God would not thus favour me, if he did not love me ; is it like I should enjoy this abundance, if God did not bear a speciall affection towards me ? But this is a gross mistake, for *Esau* was hated of God, and yet the farness of the earth was his portion. These be those, *that have their portion in this life*, *Psal. 17.* and yet, have no part in Heaven: Let no man therefore think, these outward things and the full enjoyment of them, assurances of Gods special love ; but let him labour (as I said the last day) for the graces of Gods Spirit ; which are *panis Filiorum*, the childrens bread ; and the dogs of the world shall have no part in them : Gifts are bestowed upon *Ishmael*, and the sons of the Concubine ; but the inheritance, is reserved for *Isaac* : God only loveth with a speciall love, and the affection of a Father, whom he hath ordained to salvation.

But now for the reason of the imposition of this name, *because the Lord hath heard thy affliction* : Where we may observe, the reason of the imposition of names: 1. It hath not been only used, to distinguish one party from another; but 2. in the second place, to signify something to come. So *Hevah* had her name, because she was to be the mother of all living : and *Abram* was called *Abraham*, because he was to be the Father of much people ; and *Sarah*, because she was to be the mother of Princes. And *Isaac* had his name from laughter : not only because of the present rejoycing of his parents, but because he was to be cause of joy to posterity, in regard the Messiah was to spring from him : And *Ioseph*, because God would add another son. And *Solomon*, because he was to be a peaceful Prince. And *Iesus*, because he was to save his people from their sins. 3. Names have been imposed, to keep in fresh memory, some blessing past ; and so we see *Jacob* hath the name of *Israel*, to put him still in minde of his wrestling with God, and how he prevailed with him. So *Ioseph* called his elder Son *Manasses*, because God had made him forget his affliction ; and his younger, *Ephraim*, because God had made him fruitful in the land of his affliction. And so *Moses* had his name, from being drawn out of the flaggs. And *Samuel*, because he was begged of God ; yea to this purpose, that Gods people might remember his mercies ; they have given names to places : *Abraham* calls the place where God had spared *Isaac*, and provided another sacrifice in his room, *Iehovah-jireh* ; the Lord will provide, that he might never forget the experiment he had, of Gods gracious providence : *Jacob* changeth the name of *Luz*, into *Bethel*, the house of God, *Gen. 28.* that he might ever remember how gratioously and comfortably God had revealed himself unto him, in that place : *Iehosaphat*, and the people, that they might never forget the marvellous comfort that they had received from God, in a strange deliverance, from an invincible army of the Ammonites

X

and

Application

Psal. 17. 4.

Observ. 5.

The strange metamorphoses of sin.

Gen. 22. c. 28.

2 Chron. 20.

Esther 9.

and *Moabites*, and *Edomites*, called the place (where they met together to praise God for his mercy) the valley of *Berakah* (i. e.) the valley of blessing, 2 Chron. 20. yea, they have given names to times: *Mordecai* and Gods people, to keep in perpetual remembrance that deliverance of theirs from that conspiracy of *Haman*, did not only keep those daies wherein execution should have passed upon them, as daies of rejoycing, every yeare; but called them daies of *Purim*, *Esther* 9. פֶּרֶךְ is a Lot, and a Lot, we know, was cast upon them, for their extirpation.

Lastly, Names have been given unto men, as to mind them of Gods mercy to them, so of their duty to him; that as oft as they heare or remember their name, they might be stirred up to thankfulness and obedience: as *Judah*, that is from praising; *Simeon*, from hearing; and *Benjamin*, the son of his fathers right hand; which carried his duty in it. So *John* or *Jochanan*, the graces of God; and *Theophilus*, and *Timothy*, and divers others.

Now for the Use of this:

Application

First, Let all Parents learn to give fitting Names to their Children, such as may mind them of Gods mercy, and their duty, such as may be Monitors to them upon all occasions, to remember God and themselves: Scripture Names are fit to be given, for they have good instructions in them.

Secondly, Names of vertuous Predecessours, by whose examples they may be stirred up to tread in their steps. They too too much offend, that care not what heathenish Names they give to their Children; and some give such ridiculous Names, that they are far from Christianity, or Civility: And some again are so affected, and rather give Sentences, sometimes, then Names; that (me thinks) it is a dishonor to God, in whose Name the Child is baptizd; to the holy Sacrament which is solemnized; and to the Congregation of Saints, before whom the Name is given; yea, to the Child it self, who is like to carry a mock and a brand, rather than a Name, all the daies of the life of it.

Thirdly, When people have good and significant Names given unto them, let them labour to make them good; so did *John*: He had the grace of God; and *Theophilus*, He loved God. So did *Timotheus*, according to his name, He was a man that feared God. So was *Clement*, and *Prudens*: So was St. *Jerom's Pannachius*, and St. *Ambrose his Agnes*: and *Nazianzens Meletius*: And *Valentinian* said of *Probus*, He was *vir sui nominis*, that he was a man of his own name (i. e.) an honest man. Those that have had ill names, have fulfilled them; as we see in *Zeb* and *Oreb*, a Wolfe and a Raven; and such they were against the people of God: And *Nabal*, as his name was, so was he, *he was a foole, and folly was with him*: And *Achitophel* made good his name, for (though he were accounted as a wise man, and consulted as an Oracle, yet) he dyed as אֶחֱיָתוֹפֶל (i. e.) *The kinsman*,

or brethren of a foole; for seeing his Counsell despised, He went home, set his house in order, and hung himself: Let those then that have good names, make them good: But here is a grosse defect, *Abfalon* hath a name that signifieth the peace of his Father, and we know full well what a disturbance and a vexation he was unto him; *Zedechiah* signifieth, the righteousness of God, and a most unrighteous man he was; *Antiochus* was called *Epiphanes* (i. e.) illustrious; whereas he was *iniquus*, the furious; and breathed out nothing but cruelty against the people of God: And so the Pope of *Rome* that stileth himself *Servus servorum*, the servant of Servants, sheweth how he doth affect to be *Dominus Dominantium*, A Lord of Lords; it is a fashion of the Popes when they enter on the Popedome, to alter their names: But *Pollidor*, *Virgil* observeth, He that called himself *Bonifacius* was *Malefacius*; He meaneth an ill doer: *Urbanus* was *Rusticus*, (i. e.) clownish, or as it was said of one of that name, *Turbanus*, from his troubling so the Christian world; *Innocentius*, *Improbis*, being most nocent; *Pius*, *impis*, being ungodly; *Paulus*, *Saulus*, being a persecutor. And so the *Jesuites* have a glorious name, but (as one saith of the Philosophers) *Nomen sibi solum retinuerunt*, They have retained only the name unto themselves; for how unlike are they to him whose name they do most impudently usurp? He went about doing good, they go about doing mischief, like their great master the devill, seeking whom he may devour. And as he cometh from compassing the earth, so they compass Sea and Land to make a Proselyte, though they make him seven times more the child of the devill then themselves. His words and deeds were alwaies full of compassion and mercy, theirs full of rage and cruelty: None more meek then he, none more proud then they: None more peaceable then he, none more tumultuous then they. As of old there was no Play, but there was a Devill in it; so no Treason or Conspiracy, in these latter times, wherein the hand of these *Foabs*, these *Jesuites*, is not. But not to lay the Scene too far off, How are we our selves guilty in this kind! We have a glorious Appellation, that which those of the Church of *Antioch* first had, and no doubt triumphed in, *Acts* 11. And that is, the name of Christians; we have it from Christ, and should have that anointing *St. John* speaketh of, 1 *John* 2. And the same mind should be in us that was in Christ Jesus, (as *St. Paul* speaketh,) we should learn of him, we should resemble him; and the very name is a strong Obligation upon us. *St. Bernard* maketh one of the graces of the soul to be *Recordatio propria professionis*, the apprehension and memory of her own Christian Profession; But at the other side it is a foul disparagement to a man, *vocari quod non est*, to be intituled what he is not, (saith *S. Augustin*, *Nomen inane*, *Crimen immane*, a frustrated name, is an hainous crime; and yet how defective are we unto this our Denomination? Called Christians, but live like Pagans. Oh what a Solocisme is This? Our Lord hath redeemed us, and there is a vertue that

Pol. Virg.

A.C. 11 26.

1 John 2.

Bernard.

St. August.

that proceedeth from his Passion, to make those whom he hath redeemed, holy; He is our head, and thence is an influence from the head into all the members; Too, we profess our selves the Redeemed of the Lord, and find no vertue of his Death; Members of him, and find no power conveyed unto us, for Piety: What will the Heathen say? Christians and bloody! Christians and excessive! Christians and licentious! Christians and fraudulent! Christians and malicious! Wherein are they better than we? They shame their Master by their lewd courses. In the feare of God, as we have this

honourable Title, full of dignity, that we are Christians so let it mind us of our duty, and let it be a tye upon us to walk worthy of that calling, to the which we are called: For else (as it was said in another case) *Non est*

Tertul. in Apol.

men Crimen, the Name of Christian was their Fault; (saith *Tertullian*;) So it will be to us, the very Name will be our fault, and the glorious Appellation will increase our condemnation.

THE

THE FIFTEENTH SERMON

GEN. 16. 11, 12.

Because the Lord hath heard thine affliction. Vers. 12. And he will be a wilde man.



His words of the Angell to Hagar, were of three sorts:

- First, of Question, vers. 8.
- Secondly, of Direction, vers. 9.
- Thirdly, of Prediction; and he foretelleth, First, concerning the numerous multiplication of her seed, vers. 10.

Secondly, concerning the childe she went withall.

1. That she should bring it forth.
2. That it should be a son.
3. That she should call his Name *Ishmael*.

To which is added the reason of the Name, vers. 11.

Thirdly, he foretelleth the quality, and disposition, and course of this son, vers. 12.

He shall be a wilde man, his hand shall be against every man; and every mans hand against him.

We have dispatched the words of Question and Direction; and in those of Prediction, are come as far as his Name: and have spoken something, concerning the imposition of Names.

Now for the Reason of this Name, here; *Because the Lord hath heard thine affliction.* Calvin upon this passage saith, *non legimus Agar in suis angustiis confugisse ad preces*: we read not any thing of Hagar's prayers, in these straights of hers, and yet she is heard: God (saith he) inclineth to help people, sometimes upon their supplication; sometimes even when they are mute, and say nothing; *maketh his sun to shine, and his rain to fall, upon the just and the unjust*; he helpeth them; for the former, he is said *exaudire preces*; to hear the prayers: for the latter, *exaudire miseras*; to hear the afflictions of his people. It is certain, that God is so merciful, that many times he bringeth those out of trouble, that never seek unto him in their trouble: and some negligent ones are apt to plead this; and therefore

Application

Prayer

Observation

Prayer

Observation

Prayer

Observation

Prayer

Observation

Prayer

Observation

Prayer

Observation

Prayer

Application
Dan. 9. 23.

Psal. 116. 1.

1 Sam. 1. TWO
last verses.

Psal. 128. 2.

Chald. Paraph.

Observ. 2.
The great com-
fort of Gods ac-
cepting our De-
votions, with
Caution touching
apprehensions
of the contrary.
Job 30. 20.
Psal. 80. 4.
Ila. 1. 15.
Psal. 109. 7.

Gen. 4. 4.

therefore when the hand of God is upon them, they do not make supplications to their Judge; but such should know, that that deliverance which cometh without seeking, hath not that comfort and satisfaction in it, which that hath that commeth upon a mans paines: for it argueth the love of God to a man, as the Angel telleth Dan. c. 9. *At the beginning of thy Supplications the Commandement came forth, and I am come to shew thee, for thou art greatly beloved.* Secondly, it stirreth up love in men towards God. *I love the Lord* (saith David, Psal. 116.) *because he hath heard my voice and my supplications.* Thirdly, It stirreth one up to the greater thankfulness, as we see in *Hannah*, 1 Sam. 1. the two last verses, *For this Child I prayed, and the Lord hath given me my Petition which I asked of him, therefore have I also lent him unto the Lord, and as long as he liveth he shall be lent unto the Lord:* That estate which is cast upon a man unexpectedly, hath not that true sweetness in it, with that which a man hath gotten by his own industry: And therefore it is promised as a special blessing, *that a man shall eat the labour of his hands*, Psal. 128. And so for a man to be freed from trouble, without any seeking unto God, is not so comfortable, as when a man hath prayed and begged hard for it.

But I hold you no longer in this:

For with the leave of so Reverend an Author as *Calvin* is, it may very well be supposed, that *Hagar* did pray, in her affliction, unto the Lord; and that God upon her humble prayer was inclined to shew her mercy: and therefore the most understand by this Phrase, *He hath heard thine affliction*, the prayers which she made in her Affliction; and so the Chaldee Paraphrase Translateth it, *Hash received thy prayers.* And what a ground of joy is this, to have a mans Prayer admitted, and acceptable? *Blessed be the Lord* (saith David) *that hath not turned away my Prayer*, Psal. 66. 10. And he is often rejoycing, because the Lord had heard him. On the other side, how grievous is it, for a mans Prayers to find none admittance, as we hear *Job* complaining, *Chap. 30.* *I cry unto thee, but thou dost not hear me; I stand up, and thou regardest me not. How long wilt thou be angry against the Prayer of thy People? say they*, Psal. 80. So the Church, *Lamentations 3. 8.* *When I cry and shout, he shutteth out my prayer.* So how God threatneth his people, *Isa. 1.* *When you spread out your hands, I will hide mine eyes from you, yea, when you make many prayers, I will not hear.* Sometimes God not only not admitteth, but he rejecteth the Petitions of some, that their prayer becomes sin, *Psal. 109. 7.* *Yea, their prayer is an abomination*, *Prov. 28. 9.* So there is a comfort, to have Prayer thought well of; and so is it for any other duty that we perform to God; a great comfort to *Abel* it was, that God did accept his Sacrifice. The word *signifieth*, to look unto it, *Cum delectatione*, with complacency and delight; the Septuagint rendreth it, *consider*, he beheld. But *Symon* *matthias*, *Acts 13.* He was delighted with it; it is part of that prayer of *David*, in behalf of the King, *that God will accept his burnt offerings.*

The

The word *אֵשׁ* is there used, which signifieth, turning into ashes, which was a manifestation of Gods accepting of the Sacrifice, when by fire from heaven he consumed it; as is said of *Eliahs* Sacrifice, and *Solomons*; and is supposed to be that testimony that God gave of his acceptance of *Abels* Sacrifice; and therefore *Theodotus* turneth the word that we had before, *ἐκπύρωσεν, inflammavit, He hath inflamed*: Isa. 56. 7. God saith, *he will make his people joyfull in the house of prayer, (i.e.)* whosoever therein should devoutly appear, their burnt Offerings and their Sacrifices should be accepted: what a comfort was it to *Cornelius*, *Act* 10. 4. when the Angel told him, that *his Prayers and Almes were come up for a memorial before God*: God did not only take knowledge of them, and like well of them, but they were *eis unum* as a standing pillar in Gods fight: Well might *Solomon* say, *Eccles* 9. *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for now God accepteth thy works*. It is not to say, with what a delicious ravishing sweetness the soul is filled, when it is perswaded of Gods acceptance of its services.

Again, Gods hearing of Prayer is not only an admittance and accepting of it, but a resolution and purpose of satisfying the desires of his people, so far as may stand with his glory, to give, and their good, to receive: When he is described to be a God that heareth Prayer, *Psal* 65. It is not only meant, that he lendeth an care to Prayer, but he condescendeth to a satisfaction of those Prayers: He fulfilleth the desire of those that fear him; *he heareth their cry, and saveth them*, *Psal* 145.

And therefore for the Use of it:

How may this encourage us to pour out our wants before God, in the time of our Affliction? This is that course that Gods people have taken, in any kind of distress; if it have been distress outward, either in regard of enemies, we shall find *Jehosaphat* seeking the Lord, when that great Army came against him, *2 Chron* 20. If sickness, *Hezekiah* turneth him to the wall, and prayeth: If scorn and contempt, *Job* 16. *My friends scorn me, but mine eyes poure out teares unto God*. Teares the strongest Oratory, And that which offereth the greatest violence to Heaven. If it be imprisonment, *Manasses* being in fetters prayeth, and prayeth earnestly, *2 Chron* 33.

Secondly, In any inward desires they have used this means; as when they have been troubled with some strong temptation: when the messenger of Satan was sent to buffet *St. Paul*, *2 Cor* 12. He ran to God by Prayer, *For this thing I besought the Lord thrice that it might depart from me*: Or if their conscience have been wracked with a sense of Gods wrath, They have betaken themselves to Prayer, *Psal* 18. 5. *David* saith, *The sorrows of hell compassed me about, the snares of death prevented me, in my distress I called upon the Lord, and cryed unto my God*. Yea, our blessed Lord, who was in a greater anguish of Spirit, then ever any man in the world was, (through the apprehension of

Gods

In Piel *אֵשׁ*
in cineres
vertit.

Isa. 56. 7

Act. 10. 4.

Eccle. 9. 7.

Psal. 65. 2.

Psa. 145. 19.

Application

Job 16. 20.

2 Chron. 33.

2 Cor. 12. 8.

Psa. 18. 5, 6.

Heb. 5. 7.

Acts 9. 11.

Psal. 141. 2.

2 Chron. 15. 2.

An exception.

Observ. 3.
God oft delivereth
graciously
even those that
suffer deservedly

2 Sam. 16.

Musculus.

Gods fierce wrath against him,) sought comfort this way; he offered up prayers and supplications, with strong crying and teares, Heb. 5. 7. Let us then take the course that Gods people have done; and upon this receipt, there is a *probatum* in all times: faithfull prayer, hath ever been as Noahs Dove, that hath brought an Olive-Leaf of peace at last: and if we have not, so soon as we desire, a return of our prayers, (for some Reasons best known to God,) this may support us:

First, that God takes knowledge of our prayers; he could tell Ananias, that Paul prayed, Acts. 9.

Secondly, they are pleasing unto him, Psal. 141. 2. as Incense, as odours.

Thirdly, he will certainly give an answer in due season, for he hath bound himself by promise. 2 Chron. 15. If we seek him, he will be found of us; the seed of Jacob shall not seek him in vain, Isaiah. 45. 19. and this is our confidence, that we have in him. 1 Joh. 5. 14. that if we ask any thing according to his will, he heareth us: in the mean time, it is our duty to wait, to tarry the Lords leisure.

Fourthly, He hearing; certainly He will stablish our hearts. But now there is an Objection against this; seeing God hears the affliction of Hagar. Why, she suffered justly, for her insolency against her mistress, and for her discontented flight; and therefore it was fit, she should smart for it; had she been innocent, and had carried her self fittingly; reason she should have been respected: for Gods care is for the innocent; David none other way expecteth a blessing from God, for Shimeis cursing of him; but because he was innocent of the crimes objected against him, 2 Sam. 16. and Psal. 18. 20. he saith, The Lord did recompence him, according to the cleanness of his hands. I Answer with Musculus; God delivereth graciously, even those that suffer deservedly; and herein his mercy appeareth: for were there no cause of suffering, but that men were innocent, mercy had no place: If the best of us all, should have no further hope of being delivered out of our afflictions, then we are innocent, we might justly despair of deliverance: for what meer man in the world, ever suffered, and did not deserve it? It is true, it may be in regard of some thing objected, for which they suffer, they may be faultless, and men may be unjust in prosecuting them; but considering the affliction as comming from God, there is cause enough; and every man must lay his hand upon his mouth, and justifie God in his sayings, and clear him when he is judged. Though David knew he was guiltless of any evil, done to the house of Saul, as Shimei charged him; yet he understood well, that he was faulty otherwise; and that God did punish his other sins, by this scorn of a malignant tongue: If he speak of Gods recompencing him, according to his innocency; he doth not quit himself from all fault; but only take knowledge of Gods favour, in respecting his innocency, in regard of the particular objected. Job suffered unjustly from his friends; and his heart justified

justified him, in that which they laid upon him : but yet he acknowledgeth his own ill deservings, and that God justly doth afflict him.

For the Use of this:

First, let it teach us to magnifie Gods goodnes, and mercy towards men ; who though they have justly incurred his wrath, and in regard of their provocations, he might be deaf to their prayers, and not deliver them ; yet in the midst of wrath, he remembreth mercy, and taketh matter of being merciful, from himself ; heareth their prayers, and brings them out of trouble ; he is a father of mercy, and a God of all consolation : *tam pius nemo, tam pater nemo*, (saith Tertullian) none so fatherly, none so compassionate : He knoweth whereof men are made, and remembreth that they are but dust ; he dealeth not with them after their sins, nor rewardeth them after their iniquities : though he might whip them with scorpions, he will do it only with rods, and those rods he will remove too : the rod of the wicked shall not rest upon the lot of the righteous. He will take them *ἐκ πυρὸς τῆς ἐνοχλήσεως* (as the Greek Father calls it,) out of the furnace of affliction. He will not suffer them to be tempted, *ὑπὲρ ὃ ἵκανοὶ εἰσὶν* (as the Greek Father calls it,) above what they are able, 1 Cor. 10. *καταποδῖναι*, not to be swallowed up : He may suffer them premi, *sed non opprimi* ; to be pressed, but yet not oppressed : it is true, there is desert enough, for the continuance of his wrath ; but yet he cometh *virga corrigente, non gladio consumente* ; with a rod of correction, and not with a sword of destruction.

Secondly, Let this be another encouragement to us, to pray ; some men apprehend so deeply the extent of their sufferings, and are so conscious to themselves, of their irritating of God, that they are discouraged from suing unto God ; mine iniquities have taken such hold upon me, that I am not able to look up, Psal. 40. And I wish that men could think of this, in the time of temptation to sin ; how fearful, how restless, how indisposed their sins will make them to prayer, in the time of their need : But yet this must not be given way to ; for God sheweth mercy, even to such as he doth afflict justly : when David had uttered these words ; my sins are more then the haire of mine head, therefore my soul faileth me, Psal. 40. 12. Yet for all that, Vers. 13. He prayeth, be pleased O God to deliver me ; O Lord make haste to help me. And though Ezra acknowledgeth Gods justice, and the peoples sinfulness, Ezra 3. yet he prayeth : The Prodigall had wilfully cast himself out of his Fathers house, and justly lay under the sad effects of his own disobedience and profusion ; and yet he resolveth to seek to his father. So Nehemiah and Daniel, see and confess the justice of God ; yet they beg Gods mercy. 2. We must know, it is a very good disposition to the mercy of God, to be truly cast down, in the sight of our sin, as the procreant cause of our misery : the Lord saith, Levit. 26. If they shall confess their iniquity, and their trespass, which they have trespassed against

Application

Tertullian.

Psal. 125. 3.

1 Cor. 10. 13.

Psal. 40. 12.

v. 13.

Ezrah. 3. 6.

Levit. 26. 40,
41, 42.

against me, and that they have walked contrary to mee, and that I have walked contrary unto them, and have brought them into the hand of their enemy; if then their uncircumcised heart shall be humbled, and they then shall accept of the punishment of their iniquity, then I will remember my Covenant. 3. We must know, that when we pretend that we suffer justly, and therefore have no heart to go to God; our infidelity is a far greater sin, then any we have formerly committed; for it opposeth God in his Truth, and maketh him a Lyar; for he hath commanded us, to call upon him in the day of trouble, and hath promised to hear us; and yet we will not call, but say there is no hope: In the fear of God therefore, let us in our afflictions, acknowledg our own desert, but withall seek to God; the further we have run into Gods debt, the more need we have to sue for mercy: and let us do this, not in regard of our own particular afflictions, but of the calamity of the times: who sees not how cloudy the times are, and how full of distraction; how the sides of the building, fly from one another, and the roof, ready to fall upon our heads? It is true, our sins have deserved all this, and worse; yea the very dreggs of the viall: and we must say with *Mauritius*, *justus es O Domine, & recta judicia tua: justi autem thou O Lord, and righteous are thy judgments*; but because we are so deep, in the procuring of the storm, shall we forbear to pray for the removing of it? O no; let us cry earnestly, and mightily unto God, yea not to give over, though things should grow to a greater extremity: *cum duplicantur lateres, venit Moses*; when the *Israelites* taskes were doubled, then came the deliverer; and mans extremitie, is Gods opportunity. Let us pray and pray still, and joyn with our prayers, a godly, sober, righteous, and peacefull life; and God is where he was, and the same he was; he will not take advantage of us, in that our sins have drawn this upon us: but he will be found of us, and will heal our breaches, and return our peace and prosperity upon us, like a swelling flood.

One hint further: the name is *Ishmael*, i.e. God will hear: And the Exposition is; *God hath heard thine affliction*. The Angel seemeth to tell her, that as God had heard her now, so her son shall carry his name: God will hear, if she carry her self as she ought; she may be confident, that he that hath heard her, will hear her in all her necessities, and all his likewise that call upon him; yea, all such as call upon him faithfully.

We come now to the next Reason:

Wherein is the Angels prediction concerning the quality and disposition of *Ishmael*, *ἀποδείξει τὴν πικρὴν τὴν ἐνέδουσαν*, (saith St. *Chrysostom*;) He foretelleth the inclination of the Child; and it is laid down in three Clauses.

First, *He will be a wilde man.*

Secondly, *His hand will be against every man, and every mans hand against him.*

Thirdly,

Thirdly, He shall dwell in the presence of his Brethren.

All which argueth the furiousness, and ferity of his disposition; that as he shall be powerfull, so he will be provoking and cruell; opposite to others, and by that opposition drawing enemies upon himself.

But before I come to the particulars, observe of whom this is affirmed, of Ishmael; why, He was the son of Abraham, an holy, meek, courteous man, a great lover of peace, and this son contrary to him in all these things: We may see then, that Godly Parents may have wicked Children; Adam as he had a religious Abel, so a cursed Cain, who was of that evill one and slew his brother, because his brothers deeds were good and his evill, 1 John 2. Noah a just man in his generation had a wicked Cham; Abraham had this Ishmael who mocked his brother, and persecuted Him that was born after the Spirit, even Isaac. Gal. 4. 29. Isaac had an Esau, a prophane man, as he is stiled, Heb. 12. 16. Eli a good man, yet had lewd sons, who by their wicked courses made the Sacrifices of God to be abhorred of the people, 1 Sam. 2. Sons of Belial: wickedness is not spoken in a stronger Phrase in all the Scripture. Samuel a good man and upright, yet his Sons were not such; they walked not in his waies, but after Bribes, 1 Sam. 8. David a man according to Gods own heart, yet had he an incestuous Amnon, and an ambitious Absalon; Jehosaphat had a Jehoram: Hezekiah had a Manasses; and Josiah had a Jehojakim. And what is found more true in experience, the Father and Mother good, and the Child stark naught?

The Reason whereof is easily given: Grace is not traduced from the Parent to the Child; the Father cannot convey holiness unto him, it is the gift of God; Let him be a sanctified man, yet he begetteth a child as a man, not as an holy man, by naturall Generation, not spirituall Regeneration, *Non ex principiis novitatis, sed ex Reliquiis vetustatis*, (saith the Father,) Not out of the principles of the new, but out of the Reliques of the old man: Adam begot Seth in his own image; and David acknowledges (though he had religious Parents) that he was shapen in iniquity, and in sin did his mother conceive him, Psa. 51. The Corn purged from the chaff cometh up with it again, when it is sown: The Circumcised father begetteth an uncircumcised child: And so the Serpent without a sting begetteth a Serpent with a sting: So a godly person, though he can perhaps transmitt his goods unto his Son, can he leave him his goodness? Can he convey his Graces, as his Lands? No, one mans goodness doth not moralize another.

For the Use of this:

First, It must teach Parents to do what they can that their Children may be gracious; They must instruct them: They must inlay them with Piety in their tender years: They must follow them with good Advice: They must set them a good example, and they must

Y 2

pray

Observ. 4.
The most pious
Parents may
have impious
Children, and
the contrary:
Grace is not en-
tailed by man,
but only confer-
red by God.
1 John. 2. 12.

Gal. 4. 29.

1 Sam. 8. 3.

Gen. 5. 3.

Psal. 51. 5.

Application

pray for them; they must correct them when occasion is, and unbind the bundle of Folly that is in them; that so their Sons may grow up as the young Plants, and their Daughters may be as the Polished corners of the Temple: If there be a defect on their part in this, and that the Children grow wild through want of their cultivating and care, they have much to answer for.

And secondly, If notwithstanding their care, the Children shall grow bad, they must rest contented, they have freed their own souls, and the Childrens blood shall be upon their own heads: They may plant and water, but it is God that must give the encrease; Grace is the gift of the Father of Spirits, and not of the Father of the Flesh.

Thirdly, It should teach Children to labour for a goodness of their own, for their Parents holiness shall not make them holy, nor their Faith justify them: Some have a conceit that it is goodness enough for them that their Parents were good; The Jews boasted that they had Abraham to their Father, but St. John Baptist taketh them off from this, and biddeth them *bring forth fruits worthy of life*: And when our Lord perceived the same humour in them, He denieth them to be of Abraham, and saith, *They are of their father the devil, John 8.*

Why? but will some say, doth not the Apostle say, *Rom. 11. That if the root be holy, the branches are holy*; and *1 Cor. 7. 14.* The seed of the Faithfull is said to be holy.

I answer, That holiness is to be understood only in regard of the Covenant, by vertue whereof they are members of the visible Church, and have right to the Sacraments, and partake of the outward Priviledges: These be *Federati*, (i.e.) within the Covenant. *God is the God of Abraham and of his seed*; but they be not *Regenerati*, nor thereby regenerated in the Spirit.

Why, but yet they will say, The Promise is made to you and to your children. *Acts 2.*

I answer, Yes, but what followeth? *As many as the Lord our God shall call.* So in the second Commandement, *He sheweth mercy unto thousands*, but of *them that love him and keep his Commandements*. Let the child then labour to imitate the vertue of his Parents, and have a stock of Grace of his own; for else the Piety of the Parent shall be so far from profiting him, that it shall adde unto his condemnation.

But now to make an entrance on that first particular Clause.

He will be a wild man. The Hebrew is *אדם חרם* (that is) *Onager*, a wild Ass, a man like a wild Ass; or as the Chaldee, *A wild Ass among men*; the Septuagint render it only, *אγροικος εἰς ἀνθρώπους*, a man of the field, or wood; a wild man. This was accomplished in *Ishmaels* person, who dwelt in the wilderness, *Gen. 21.* and so in his Posterity

John 3.

Ioh. 8. 44.

Rom. 11. 6.

1 Cor. 7. 14.

Acts 2. 35.

Observ. 5.
The strange
Metamorphosis
of sin.

Gen. 21. 20.

Posterity they were as wild Affes. The wild Ass liveth in the wilderness, is a beast of an untamed nature, and unserviceable to man, as we shall see him described *Job 39*. Therefore the Prophet likeneth rebellious *Israel* unto a wild Ass, *Jer. 2. 24*. So was *Ishmael* in regard of his Ferity, Fierceness, and Savageness. Whence we may see, how sin un-manneth men, and makes them brutish; brutish in themselves, and towards each other; whereof there being every where too much proof already among us, almost in all professions, and for all brutish qualities; I shall here only add this Caution: Let each one know and remember, that it were better to be a Beast, then like a Beast.

Iob 39. 8, 9, 10.

Ier. 2. 24.

Preached, Jan. 5. 1641.



THE



THE SIXTEENTH SERMON.

GEN. 16. 12.

And he will be a wilde man, and his hand will be against every man, and every mans hand against him.



Must acquaint you, with one thing further ; *Ishmael* was the Son of *Hagar* ; and the Apostle maketh her a figure of the covenant of the Law given in mount *Sinai*, and of the earthly *Ierusalem*. As *Sarah* the free woman, figureth that *Ierusalem* which is above, and the Covenant of the Gospel : as appeareth by the Apostle, *Gal. 4.* Now, in that *Ishmael* is a wilde asse ; it argueth the wilde and fierce nature of man, which by the Law cannot be tamed, but is made more rebellious : Man, as an unbroken horse, when he is curbed and kept in, flings the more. This is that which the Apostle saith, *Rom. 7.* *Sin taketh occasion, by the commandment* ; and *vers. 9.* *When the commandment came, sin revived* ; and *vers. 13.* *By the commandment, sin became exceeding sinfull* ; *sin is irritated and provoked by the law* ; not only because (as *Origen* saith,) *qua prohibentur, magis desiderantur* ; such things as are forbidden, are more eagerly desired, *nitimur in vetitum* ; 'Tis a great piece of the corruption of our depraved nature, to ambiate things most prohibited : And some say, *Eve* did not so much long for the fruit, *quia pomum*, as *quia vetitum* ; for that it was pleasant to behold, as for that it was prohibited ; but also because when sin findeth it self universally restrained, and meets with death and hell, at every turn ; and can have no subterfuge or evasion, from the rigour and inexcusableness of the Law ; like a river that is stopped, it riseth, and foameth, and swelleth : and thus the Law is said to strengthen sin ; not *per se, aut ex intentione legis*, not by it self, or through its own intention ; but by accident, irritating and provoking that strength, which was in sin before ; though undiscerned, and less operative : for as the presence of an enemy, doth actuate and call forth that malice, which lay habitually in the heart before ; so the purity of the Law, presenting it self to that concupiscence that lay before undiscerned, doth provoke it to fiercer and rebellions ; and maketh it more outrageous :

Gal. 4.

Rom. 7. 8, 9, 13

Observ. I.

How sin is irritated and provoked by the Law, yet that remaining good and holy.

ous, even as a mad dog, is the madder for his chain: a strange wildness, and fierceness, and stubbornness; there is in us naturally, we are *inobedient*, and will endure no rule: nay, that which should hinder us, inflameth and enrageth us; and oftentimes we are the worse, for being reprov'd.

For the Use.

We must labour to be recovered, and to be subject to the Law of God; for if we will not suffer the law to be *frangere*, it will be *Flagellum*; if it be not our Bridle to keep us from sin, it will be our Scourge to lash us for sin; and so it hath been to many wild ones (the conscience being awakened,) the terrors of the Law have brought them even to the brink of Hell, that they have seen nothing but Damnation before them.

But I go on.

The next Clause is, *His hand shall be against every man*; that is, He shall be given to fighting and contention, to war and blood; as he shall be fierce and cruell in his own nature, so he shall exercise this cruelty.

And we may here observe, That wicked minds are full of cruelty. We may fetch this as far as the Devil himself, of whom our Saviour saith, that he was a murderer from the beginning, *Iohn 8. from the beginning*, that is, *Non Creationis, sed Defectionis*; not of his Creation, but Defection; as soon as he was fallen, he sought the ruine of mankind. So that *Natus in Diabolo* (as the Father saith; in another case;) we find the first beginning of cruelty in Satan: and from this evil one was Cain, saith St. Iohn, *1 Epist. 3. who slew his brother*; And such an one was Nimrod, who is said to be a mighty hunter before the Lord, *Gen. 10 9.* a man of blood, that neither feared God nor man; Such were the Egyptians that oppress'd, and killed the bodies of the Israelites with hard labour, and throwing their children into the River; it is called *cruell bondage*, *Exod. 6.* Esau was a bloody-minded man; He was resolv'd upon the killing of his brother Jacob; and when he returned from *Mesopotamia*, came with a purpose to have effected it, if God had not taken off his edge; and we see how that malignity ran in a blood, for the *Edomites* that were of Esau, were heavy enemies to the Seed of Jacob: and in the day of *Jerusalem* encouraged the Adversary, and said, *down with it, even to the ground*; yea, stood in the waies to cut off those that escaped, as it is in the Prophecie of *Obadiab*. How bloody was Saul, and how did he pursue the life of David? Charging his Servants to kill him, and sending some to kill him in his bed. David speaketh of the enemies of Gods people, that *blood and destruction was in their waies*, and the way of peace they had not known. What think we of Ahab and Jezebel? What think we of Amaleck? Of Herod the great? Of Antiochus Epiphanes? who, besides the sacrificing of so many innocent lives to his proud ambition, in the slaughter of the Children; even when he

Tit. 1. 10.

Application

Observ. 2.
Wicked minds
are full of cruel-
ty, and that an
infallible symp-
tome of an *Isi-*
maelite.
Ioh. 8. 44.

1 Ioh. 3. 12.

Exod. 6. 9.

Acts 9. 1.

Acts 26. 11.
Gen. 49. 27.

he was a dying (as it he would have his Sun go down fiery red, and in blood,) gave order, that when he should dye, so many of the prime of the *Jews*, whom he had cooped up, might be cut off, that so (whether they would or no) the day of his death might be a day of Lamentations. The next *Herod* was a bloody man, and made nothing of the blood of the *Baptist*, to content a wanton; and *Herodias* was worse, whose thirst could not be satisfied without blood. And the third *Herod* was bloody also, as appeareth by the killing of Saint *James* with the sword, and his apprehending of St. *Peter*: Were not the *Jews* bloody, whose hands were dyed in the blood of the Lord of Life? And was not St. *Paul* full of cruelty before his Conversion? Acts 9. 1. He breathed out threatnings and slaughter against the Disciples of the Lord; himself confesseth, that he was even mad against them, and did persecute them to strange Cities. Acts 26. 11. Some would have that Prophecie of *Jacob*, Gen. 49. concerning *Benjamin*, That *He should be a ravening Wolf*, to allude to St. *Paul*, for he was of that Tribe. Into this Catalogue of cruell ones we may reckon those Emperours after the time of Christ. One of them writ his Laws in blood; Another wishing even while he lived, to see the world mingled with fire; and that *Rome* it self had had but one neck, that he might cut it off at a blow. What should I speak of *Nero* that man of blood; and of *Domitian*, that when he was not killing of men, must be killing of flies, to keep his hand in ure. And so of *Severus*, and *Decius*, and *Diocletian*, under whom that issue of blood stopped for a while, but was again opened by *Julian*, that *Apostate* that grand Tyrant, that according to the stamp of his Coine (which was the Bull) did goare the world. I might be infinite in the instances of succeeding times, how cruell many people have been; even this Posterity of *Ishmael*, the *Turkes*, how cruell have they been in all times, and continue to this day! He is that great *Senacherib*, that if God did not keep a hook in his nostrils, doth earnestly desire to make all Christendom, an *Acheldama*, a field of blood. And I could speak of some people in the world, that have been so bloody-minded, that they have taken a complacency, and contentment in it: As *Hannibal*, who seeing a Pit filled with humane blood, cryed out, *O formosum spectaculum!* O most pleasant shew! And *Valesus* (the Proconsul in *Asia* under *Augustus*) having caused three hundred men to be slain, walked among the dead bodies, and said, *O rem regiam!* A stately act indeed! And these times want not those *אֲמִי־דָמִים* (as the Hebrew Phrase is) men of bloods, whose feet are swift to shed blood, who make no more of taking away mens lives then of cutting off the heads, of Poppies: Yea, will not stick to brag and boast of their shedding of blood, as of a Trophée of their valour. Yea, I might speak of such, as out of their desire to give their bloody minds contentment, and their wrathfull hearts satisfaction, have done what injuries malice could invent, to encrease the torments of others, to make them dye

twenty deaths in one, *ut sentiant se mori* : as he said of old, make them feel themselves to dye, by spinning out their lingering torments, one being to dye, desired that he might be quickly dispatched ; it was answered, by him that had him in his power, *nondum redijt tecum in gratiam* : nay soft (saith he) we are not friends yet, he made it good, what *Solomon* saith, *Prov. 12.* The very mercies of the wicked, 'tis *לִבָּם רַחֲמִים* their very bowels are cruel, and what then are their cruelties ? But it may be you are tyred with this sad narration ; if you be not, I am : and therefore I will turn my self, to matter of exhortation.

Prov. 12. 10

And for the application of this point ; be we all exhorted to take heed of bloody-mindedness, it is a thing unbeseeming us as men : God sendeth man into the world, as harmless a creature, and as unapt to offer any injury, as any creature whatsoever ; and sure he did intend in it, that *Homo*, should be *homini Deus*, *non Lupus* : that one man should be a God (as it were) unto another, and not a Wolfe. He never meant, that a man should be afraid to fall into the hands of men ; (as *David* was, *2 Sam. 24.*) But that one man, should be an *Asylum* and a Sanctuary unto another ; he did intend him to be *אֱוֹנוֹתֵיכֶם*, a sociable creature ; and that men should live together, in a loving fellowship.

Application

2 Sam. 24. 14.

And therefore, in the Second place, to be cruel and bloody, is a sin even against humane society ; nay even the beasts themselves, that be of the same species, do not offer violence to one another : and what a fearfull thing is it, to see men embroil their hands in each others blood, Christians ! Countrymen ! Neighbours ! Brethren !

Thirdly, It is against Gods expresse commandement : how straightly doth he charge men, against blood and cruelty : and under what a penalty ? Now how doth he forbid cruelty, even towards the brute creatures ? *Exod. 23.* Thou shalt not seeth the kid in the mothers milke : and *Deut. 22.* Thou shalt not take the damme, with the young ones : *Levit. 22. 28.* The old and the young, must not be killed both in one day. Those precepts were *sepimentum legis*, the hedge of the law : And the reason was, *commendare clementiam* (saith one,) to recommend clemency and gentleness to men : *Et ut mitiores essent erga homines* (saith another,) that they might be the more tender-hearted, to each other ; for certainly, they that are cruel towards beasts, are in a disposition, to be cruel to men : And therefore the *Athenians* wisely punished those boys, whose practice was to catch crows, and to put out the eyes of them.

Exod. 23. 19.

Deut. 22. 6.

Fourthly, If it be against the Law, to be cruel ; I am sure it is against the Gospel, which is the Gospel of peace ; which breaths nothing, nor commands any thing, but that which tends to peace and mercy, and love, and compassion : and nothing so contrary to christianity, as cruelty : It was prophesied of the Church of the new testament, *Isa. 2. 4.* That they should break their swords into ploughshares, and their speares into pruning hooks ; and that nation should not lift

Isa. 2. 4.

C. II.

up the sword against nation : and again, *Isai. 11.* That the wolfe should dwell with the Lambe, and the Leopard with the Kid ; the calfe, and the young Lyon, and a little child shall leade them : that is, they that were of a fierce and savage disposition ; should be compos'd to meekness and love ; but alas, if *Naxianzen* could put himself into a passion at any time, by reading the lamentations of *Jeremy* : whose heart will not bleed, to think of the wars amongst Christians : who like the *Midianites*, have thrust their swords into each others sides ; and dance, in one anothers ashes : What horreur is there in reading the late outrages in *Germany* ! those now fresh bleeding wounds of *Ireland* ! where as cruel acts are done, as any former story can paralell : and by brethren, by Christians against Christians ! how have people buried all sense of Christianity : the very beasts of different kinds, while they were in *Noahs* Arke, did agree together, and those that are within the fellowship of the same Christian Church, are bloody towards each other : how have we taken off, a great part of the reproach of the Pagans of the world : and strengthened their hand to impiety ; while we that profess the Prince of peace, and doctrine of peace, are at such deadly differences amongst our selves : In the fear of God, let us take heed of cruelty : and first let us avoid some special sins, that are apt to lead us on to this.

As First, ambition, and a desire of advancement ; what made *Zimri* kill his master, but ambition ; or *Absolon* supplant his Father, but ambition ; or *Herod*, to kill the infants, (to take away the King of the *Jewes*,) but ambition ; and the maintenance of his usurpation :

Secondly, Take heed of covetousness ; those in the proverbs, are said to wait for blood, that they might fill their houses with spoiles : *Habucuk* telleth of such as *edificabant in sanguine*, that did build in blood ; That is, such as by violence and oppression, force in their own interest, and cut their way to possession : As *Ahab* hunted *Naboths* blood, that he might have his vineyard : And those in the Gospel would kill the heire, that the inheritance might be theirs.

Thirdly, Let us take heed of envy, it was that which made *Cain* kill his brother ; *phor* & *phor*, are not much distant from each other, malice and mischief. *Sauls* envy seeketh the blood of *David* : and the Pharisees and others, did so envy the reputation that Christ had in the world, that they gave not over, till they had his life.

Fourthly, Let us take heed of lust, it was that which put on *David* to the murder of *Vriah* : Some prostitutes have had such power over their lustful lovers, that they have put them on to the shedding of blood : The lust of *Herodias* was the cause of the loss of Saint *Iohn Baptists* head.

Fifthly, Let us beware of excess ; who hath contention, who hath wounds without cause : saith *Solomon*, *Prov. 23.* but he that sitteth long at the wine ; when wine hath inflamed the blood, and unthroned Reason,

Reason, then a little occasion moveth a quarrel, and the hand is quickly upon the sword. *Alexander* killed his *Clytus*, in his drunkenness; and examples are too numerous, (even in these times) of those that have slain others in their wine.

Sixthly, take we heed of nourishing Anger and Displeasure long: for if we do, the Apostle tells us, we *give place to the devil*; and we know, *he is a murderer*, and will put on to blood. Anger retained, groweth as sowre as Malice; and Malice hath black and bloody resolutions: as we see in *Abfalon* against *Amnon*; who kept his wrath so long; until it burst out into blood.

I would, in the last place, advise to take heed of an erroneous Conscience, or a Zeal without true Knowledge: for even this hath put on many to blood; it hath made some sacrifice their own children; as we see in the Old Testament. Those thought they did God service, while they killed his servants, *Joh. 16.* and Saint *Paul*, in his blinde way, (as himself confesseth, *Acts 26.*) *thought he ought to do many things contrary to the Name of Jesus of Nazareth.* And certainly, that Apostle, reprehending himself for the cruelty which he exercised upon the poor Saints, willet us to beware of the same.

Joh. 16. 2.
Acts 26.

And in the second place, there is something to be done, to keep us from Cruelty; and that is, to get into our hearts a conscience of Gods Commandments: Amongst those Laws that were given with such terrour, this is one, against blood: And if the Lion hath roared, let us be afraid.

Secondly, Let us think how like we are to God by mercy, who is the preserver both of man and beast: And how like by cruelty to Sathan, who is *Abaddon*, and *Apolygon*, (i. e.) both in his Hebrew and Greek name, a Destroyer.

נכר perdidit.
Απολυσ, solvo, destruo.

Thirdly, Think we of that *exemplum indeficiens*, that exquisite Pattern of our blessed Lord, who in all his time never did hurt to the body of any man; though *Moses* plagued *Egypt*; and *Elijah* called for fire from Heaven, and *Elisha* for the Bears, and *Peter* smote *Ananias*, and *Paul* *Elymas* with blindness, yet he never hurt any, when they fell backwards that came to apprehend him, he suffered them to rise again, and healed the eare of one of them: He *came not to destroy, but to save*, as he telleth his Disciples, who would have had him given way unto them to *call for fire from heaven* upon those inhospitable *Samaritans*; and should we not learn of him to be humble and meek? Should not the same mind be in us that was in Christ Jesus?

Fourthly, think we how cruelty stains the soul, it maketh it of a Scarlet, of a Crimson dye, that many tears will not cleanse it; yea, it woundeth the soul in that manner, that much Prayer and Fasting will not be enough to heal it: When *David* hath this to answer for, he cryeth out, *Amplius me lava Domine; Wash me thoroughly O Lord*, more and more; and he prayeth again, *Deliver me from blood-guiltiness, O God.*

Lastly, Often think of the Judgement to come, at what time the meek

meek in spirit shall be much set by, and the mercifull shall find mercy, but a Judgment mercilefs to such as have been cruell.

Gen. 49. 7.

And now in the close of this Exhortation, Let us know that it is directed to us all; neither is it needles to those that are very forward in Religion; for as they have naturally the seed of all sin in them, so they are apt upon Temptation even to be cruell: It was *Simon* and *Levy*, whose anger their Father cursed because it was fierce, and their wrath because it was cruell, *Gen. 49*. And how was *David* hurried into a cruell way? And so *Jonah* could have been content that all *Nineveh* should have been destroyed; nay, took it ill it was not so. And *Theodosius* an excellent Prince, and no vertue in him so eminent as compassion, *Beneficium se accepisse putabat, cum rogaretur ignoscere*: That he thought he had received a favour of any one, that desired him to forgive; And yet upon an occasion of an uproare at *Thessalonica*, wherein one of his Servants was slain, he commanded an universall Massacre to pass upon the City without distinction, so that in a short time there were seven thousand butchered, which cost him deare before he could wipe it out, as they know that have read *Saint Ambrose* his dealing with him. Even the Godly are subject to fierce and intemperate affections; and had therefore need to keep the stronger watch over themselves, lest they do that in their haste, which they must repent at leisure.

And so I leave the Point, with craving of pardon for my length in it, which the badness of these last times hath driven me to, which are times of blood and cruelty, of rage and fury; and but a few there are, that tread the ways of love, peace, and sobriety.

Psal. 35. 20.

Observ. 3.

Impious spirits are always apt unto Consension; as truly religious hearts to Peace.

There is another thing to be observed, in that *his hand is against every man*: he giveth the quarrel. And this is the nature of wicked and fierce men, that they are so restless, that they will provoke; not stay till they be provoked. Such *David* speaketh of, *Psal. 35*. *They speak not peace, but devise deceitful words against them that are quiet in the land*. Such were those enemies of *Jeremiah*, that did devise devices against him, and smote him with the tongue, *Jer. 18. 18*. when he gave them no cause: and those again, *Jer. 20. 10*. that did watch for his halting: yea, sought to entice him, that so they might take revenge upon him. And so it is said of some that provoked our Saviour to speak of many things, willing to pick a quarrel. Such an one was *Alexander*; of whom it was said, that he would fight with stones and mountains, if he had not men to fight withal. And so of one *Caelius*, who was of so turbulent a spirit, that he would not be quiet, except he were in quarrels; and was angry, if he were not provoked: his Motto was, *Dic aliquid, ut duo simus*; Say or do something, that we may be two. And we want not those swaggering ruffians, and roaring monsters, that walk the streets meerly to quarrel. These are compared to the Sea, that cannot but cast up mire and dirt; and rageth, not because it is provoked, but because it is unquiet. They are compared

pared unto asps and vipers; and those, *οὐκ ἐκ τῆς φύσεως ἀδικεῖν*, that not being wronged, yet do hurt. It is as natural for the wicked to do evil, as for the fountain to run, or the fire to burn. And the cause of this motion of the wicked, is, not from without, but from a principle within. A Watch will not go, but by means of the spring; but the wicked heart worketh from it self, *αὐτομάτως*, of its own accord; and stayeth not, no more then the pulse in the body. The wicked needs not the devil to tempt him; for he can tempt himself: *ὁ καθ' ἑαυτὸν ἁμαρτάνει*, saith Nazianzen; Sin is ever ready at hand.

Now for the Use of this:

First, it may let those that be of such tumultuous spirits see, what a fearful case they are in. God would have men live in peace, and behold, they are enemies to peace; yea, they wilfully break it. Are the peace-makers blessed? then certainly, the peace-breakers are cursed. Shall the peace-makers be called the sons of God? then certainly, the peace-breakers shall be called the children of the devil. Is there not a *ro to him by whom the offence cometh*? and do they dare to give offence, to provoke others, and to begin a quarrel? Men should consider one another, to provoke to love, as the Apostle saith; and these consider their brother, to provoke him to hostility; and they will wrong him, to provoke him to strike again. It is required of men, that, being provoked, they should forgive it: for, *it is the glory of a man to cease from strife*: but these provoke others; and are willingly, and wittingly, *ex industria*, contentious*. Now, are not such an *abomination to the Lord*? Is it not just with God, that *he that loveth contention*, should be clothed with rags? that he should want inward peace; and at the end of his days should go to his own place, where there is nothing but tumult and confusion?

In the second place, I wish we might be provoked by a people that are not Gods people, as it is in *Deuteronomy*: that we could be as forward to good, as they are to evil: They are ready to quarrel, and to offer injury; and their sword, like *Joab's*, is ready to fall out of the scabbard, upon every occasion; yea upon no occasion. Oh that we were as ready (*Titus 3. 1.*) to every good work, as souldiers that stand in their files, ready to fall on, upon the word given. Saint Augustine is for *Emamus occasiones*; let us buy opportunities of doing good. I wish we could apprehend those opportunities that offer themselves, and do as it were, (with a smiling face) invite us to the embracing of them. But alas! many and many of those, either we at all take no notice of, or at least do not regard; but let them slip by, without making any use of them. So prone is our nature to evil, and so averse to good, that in the former (like gun-powder) the least spark taketh in us; but in the later (like green wood) much blowing will not make us burn. We flee into evil, but we are scarce haled to that which is good. *Atacius illi ad mortem, quam nos ad vitam*; evil ones run more chearfully to death, then we to life and good.

Nazianzen.

Application

* Contentiosi. Words in olus, intimate vicious habits. Aulus Gellius.

Deut. 33. 21.

S. Augustine.

goodness. What is there in the ways of evil that cheers us, like that in the ways of piety? or is there the like reward of well and evil doing? Oh what tears are sufficient for this inequality of our carriage! Let us with trembling think of it: *Consider this, all ye that forget God.* We will not, when he would; and he will not, when we would.

It followeth, *And every mans hand against him*; that is, to oppose him. We may see, then,

That the troublesome man is hateful to all men.

Observ. 4.
Contentious persons, as they are troublesome, so hateful unto all men.

Had not Cain reason to think that all men would hate him, and that every man that met him, would kill him, when he had so sinned against Nature and Religion? And well might Lamech think that people would distaste him, when he was so full of rage, that he cared not for killing a man in his fury. And how hateful, think you, that Nimrod, that mighty hunter, was unto men! Joshua censured Achan, and it enraged the people against him, in that he had troubled them. And if Elijah had been a troubler of Israel, no doubt all the people would have been against him. And when the Priests would enflame the mindes of the people against Jeremiah, they make them believe, that he troubleth the nation, and weakeneth the hands of the people; that he seeks nothing but to put causeless fears and jealousies into their heads: and himself complaineth, that he was a man of contention. And so Amos suffereth as a man that troubleth the publike peace; and that the land was not able to endure his words. And we see how they incense the people against Saint Paul, Acts 16. 20. *This man doth exceedingly trouble our City.* So at Thessalonica, Acts 17. 6. *These men have turned the world upside down, and are come hither also:* As who should say, Take heed of these men, bend your selves against them, and cast them out speedily; for they be Incendiaries, and they raise tumults wheresoever they come; and therefore they are not to be endured, unless we mean to be enwrapped in the same miseries that others have been.

For the Use of this:

Application

First, this may answer that complaint that some men and women make in the world: I am not beloved (say they) I cannot have the good will of my neighbours; they are strange unto me, they will hold no conyerlation with me. Why, you are not peaceful; you are disturbant to your neighbours; you are inimicitious to those that offer you none injury; you are meddling with things that belong not unto you; you are carrying tales between others; and you are siding with those that be naught. If so, wonder not that you are hated: it is the just judgement of God upon you, that men should be afraid of you, and shun your society.

Secondly, it may teach men how to gain love, and to be well respected in the world: let them be affable and courteous; let them do good offices, as they have occasion; let them studie to be quiet, as the

the Apostle saith :) let them not willingly offer injury, nor let them take exceptions at any thing they suffer: let them *be innocent as doves*. This peaceableness conduceth much to make that which Saint Peter calls *καλὴν ἀσποβλίαν*, a fair conversation. The *Sichemites* can give this motive for the dwelling of the sons of *Jacob* amongst them, *Gen. 34.* because they were *peaceable men*. Innocency, and harmlesness, and quietness, (though they be condemned by proud and stirring humours, as a *μυποσύνη*, a flatness of spirit; yet) certainly they are no cyphers in Christian Arithmetick. *Solomon* maketh it the property of a fool, to be meddling; but a meek and quiet spirit is of God. So then, now, who would not rather chuse to be a fool to the world, and wise to God: then wise to the world, and a fool to God? A peaceable man will get love; a contentious man will get hatred, and be a burden to the place where he liveth. Now he is a fool indeed, that had not rather be beloved then hated, and that both by God and man.

Gen. 34. 21.

Preached, Jan. 12. 1641.



THE



THE SEVENTEENTH SERMON.

GEN. 16. 12, 13.

And he shall dwell in the presence of all his Brethren. Verſ. 13. And ſhe called the Name of the Lord, &c.



His claufe is diverſly interpreted; Some underſtand it thus; for all he ſhall be ſo ſavage, and fierce a man, and his hand againſt every man; yet, even amongſt his enemies, he ſhall have ſome friends, and other ſome that will affect him, and commend him: And it is true, there were never any ſo deſperately wicked, but they found ſome to favour them, and applaud them. David ſpeaketh of thoſe that bleſs the covetous, whom God abhorreth; there were thoſe men among the Jews, that ſpoke well of Tobiah their common enemy, and reported his good deeds, Nehemiah 6. The Perſians honoured Nero, that was the hatred of God and man: and as Suetonius reports; though all men thought him unworthy of common burial, yet they ſent ſome yearly with flowers and odours, to adorn his Sepulchre: And both Epi- phanius and Saint Auſtin tells us, of a certain brood of Hereticks, called Caians; that honoured Cain, affirming that he was a worthy man, conceived by ſome powerfull nature; That therefore ſhewed it ſelf mighty in him. The ſame Hereticks alſo, honoured Corah, Dathan and Abiram, as men of courage and reſolution: yea they adored Judas the traytor, being perſwaded that ſome divine operation, and propheti- call inſtinct did direct, that, by his delivering his maſter to the Jewes, all men might be delivered from the divell. And did not Sixtus Quin- tus in the conclave of Cardinals, make a Panegyrick in the commen- dation of that Jacobin, that killed Henry the third of France? Adams eating of the forbidden fruit, hath put the judgment of his poſterity, out of taſte; inſomuch that they often think well, and ſpeak well, and are affected to ſuch as hate God, and are hatefull to men; and are not only ἀτακτοι, but ἀνομοι; not only diſorderly, but abſurd; men that do things, repugnant to right reaſon: as Saint Ierom ſaith of writers, non eſt tam ineptus ſcriptor, qui non ſui ſimilem inveniet lecto- rem: there can be no ſuch impertinent a writer, but he ſhall finde a reader

Obſerv. I.

None ſo deſpe-
rately wicked,
but ever found
Abettours.

Nehc. 6. 10.
Suetonius, Epi-
phanius, &
S. Auſtin.

Application

S. Ierom. lib.
Epiſt.

reader fit for him; so it may be said of ill men, be they never so bad, there will be some that favour them. But *Isaiah* hath a woe in his 5. Chapter, at the 20. Verse: *To those that call evil good; and Solomon saith, such are an abomination to the Lord, Prov. 17. 15.* And we know how *Iehosaphat* smarted, for loving him that hated the Lord; wrath was upon him from the Lord. *2 Chron. 19.* But this sense doth not so well agree with the words that went before; that his hand should be against every man, and every mans hand against him: there be others therefore, that expound it of his cruelty, and that he should not spare, to afflict even his brethren; and certain it is, that (such as was *Ishmael*) cruel, fierce, and bloody minds put little difference; regard neither humane society, nor civility, nor yet affinity; no nor consanguinity; and that the nearest relation will not restrain them from violence; for the Son riseth up against the father, (as we see in *Abolon*; and the father against the son; *Saul* throweth a spear at *Ionathan*; the brother against the brother, *Esa* resolveth to kill *Iacob*; and *Cain* doth not only resolve it, but act it: he slew his brother *Abel*. They tell of *Herod*, that in that Massacre which he appointed to pass upon the Infants, two of his own sons were slain; insomuch that it was a by-word, better be *Herods* hogg then his childe: and what unnatural monsters have these last and worst times brought forth, that have embued their hands in the blood of their own children! These be those *ναίρδι χαλεπώ* that Saint *Paul* foretold, *2 Tim. 3.* Those difficult and *perilous times*, wherein people should be *ἀσέπτοι*, without natural affection; and therefore (as I said the last day,) let us take heed of bloody-mindedness, and cruelty of disposition; for we shall be apt to break all bonds, for the satisfaction of our revenge. This interpretation may pass, if we add another thing, which Expositors do think is here intended; and that is, he shall dwell in the presence of his brethren, he shall be of that power and strength, that though he be opposed by all men, yet he shall be able to make his party good, and to dwell by them, and in spite of them; and through his power, shall be injurious unto them, and enlarge his coasts by taking from them, maugre all their opposition; and certainly, there is nothing doth so animate, and more encourage men to violence and oppression, of those that be neer unto them, then a presumption of their power and strength. *Nimrod* was a mighty hunter before the Lord, *Gen. 10. 9.* That is, being of power, he practised all manner of tyranny and cruelty, insomuch that it grew into a proverb, to call a cruel tyrant and oppressor, a *Nimrod*. *Iezabel* serves to make this an argument to *Ahab*, to take *Naboths* vineyard from him, *Tune regnum Israelis: Doeſt thou now govern the kingdome of Israel? 1 Kings 21.* Thy power is great enough, to make thee Lord over his, on any other mans vineyard, if he will not sell or exchange, extort it by power: the conceit that *Senacherib* had of his great strength, as appeareth in that speech of railing *Rabſekah*, made him forward to oppress the people of God. *Micah ch. 2. 1.* Speaketh

2 Chron. 19. 2.

Observ. 2.
No respect or relation, can restrain cruel dispositions that are back'd with power.

2 Tim. 3. 3.

1 Kings 21. 7.

of those that devise iniquity, and work evil upon their beds; when the morning is light, they practise it, because it is in the power of their hand: What hath been the ground of those unjust, of those bloody wars, that have been in the world, among Princes; among the race of Ishmael, the Turks great oppressions, but confidence of power; and of latter times, even in the Breast of Christendom, but only ambition back'd with power? People have thought they have wanted elbow-room, and presuming on the strength they were able to make, (and making power and not justice, the rule of their actions,) they have invaded the Territories, and rights of each other, and have shewed themselves none other, then King James of blessed memory calleth them, *Splendid Robbers*; what hath been the ground of that oppression, that hath been used by those, in favour to Princes, against others? but only that they have built upon their place and strength, and conceived, that others durst not stir against them; or if they did, it should be to no purpose: the rich man, that took the poor mans sheep, to make a feast for his friends, thought the poor man durst not resist him, being rich and potent: *Suavis rapina dominis iniquis.* (saith the Poet) oppression dwelleth next door to Poverty: the oppressions of former times were but a counterpain of ours. And as *Ambrose* saith, in his book of *Naboth the Jezreelite*, *historia vetus, usus quotidianus*, ancient History is of present use, and daily application.

But now for Application of this

Application

First, Let those that be of great power, and strength, and wealth, use it well; let it be for protection of others, not for their destruction: Let it be to defend, not to offend; Let them be sanctuaries to others, but not shambles: Let them stand up in the cause of those that suffer, and not themselves lay hands upon them; Let them not be blown up with a conceit of their own might, and take advantage of others weakness, to oppress them; for God will meet with them: oftentimes he doth it here; as we see in *Ahab* and *Iezabel*, they paid dear for *Naboths* vineyard; but if not here, because they can carry it out, with their might and power: yet elsewhere there is a tribunal, before which they must appear; *Qui prada prada*, (saith *Saint Augustin*;) He that preyed upon others, shall himself be a prey to death and hell: *Woe unto thee*, (saith *Isaiab*) *that spoilest, and wast not spoiled: when thou shalt cease to spoile, thou shalt be spoiled*: God may defer his wrath for a time, but it will come; *Et quanto tardius venit, severius percutit* (saith *Saint Gregory*;) and the slower it cometh, the heavier it falleth: the sin of oppression, sure enough, will be payed home, either here, or in hell, or in both.

Secondly, Let it be an item to those, that are oppressed by their waspish neighbours, and can enjoy nothing quietly, that they have a minde to: Let them possess their souls in patience: there is a God that will right those that suffer wrong, *Psal. 146. 7. If thou seeft in a country,*

(saith

S. Ambrose.

S. Augustine.
Isai. 3. 1.

S. Gregory.

(saith Solomon, Ecclef. 5.) *the poor oppressed, wonder not at it*; that is, be not too much discouraged in that regard. There is one, higher then the highest of them, that regardeth it; and he will judge both the just and the wicked. A man that in some Court is overwayed, (against right) yet is not out of heart, while he hath an higher Court to appeal unto, of the equity whereof he is perswaded: and so hath the oppressed; they have a Court of heaven to appeal to, and there we shall be sure to have justice for us, according to the equity of our cause. I know this is difficult, and puts a man to it: but we must bear: saith the Apostle, *Be ye patient, till the coming of our Lord.*

But now, before we leave this verse, *curiosi quarunt*, (saith *Ferome*) the curious start a Question here, Why God, foreseeing and foreknowing what kinde of persons *Ishmael* and his posterity would be, would suffer such to be brought forth into the world; or did not, as soon as they were born, *dash these children of Babylon against the stones*, or prevent these *Cockatrice eggs*, from growing to be *fiery flying serpents*. He is the God of peace, and love, and mercy; and he loveth a sweet correspondence of men, in their severall societies. Nay, to suffer such as should be cobling-stones in a wall, that would neither head nor bed well: nay, such fire-brands of the world, as *Hecuba* dreamed she went withal: men whose hands should be against every man, and every mans hand against them! such as should be the pest of the place, and the calamity of the times wherein they lived! such disorderly ones as would spoil that comely method and order into which God had digested things! nay, may not a man think that God is the author and cause of the sins of such men, when, foreseeing them, he doth not prevent them?

Oh, in the fear of God, first, let us take heed of this conceit: Better (saith Saint *Chrysostome*) an hundred to be slain, then that our God should hear such a word from us: That he is the cause of sin to us! Saint *Augustine* calleth it, *detestandam & abominandam opinionem*; a detestable and abominable opinion: for, (saith he) *Fieri non potest, ut per quem a talibus surgitur, per eum in talia decidatur*; it is impossible, that he by whom men rise from sins, should be the occasion of their falling into them. And *Fulgentius* saith, Far be it from us to think, that God is *autor quorum est ultor*, author of those sins whereof he is revenger: His Prescience and foresight of sin, doth not make him the cause of it. *Non ideo peccat homo, quia Deus eum peccaturum praecevit*, (saith Saint *Ferome*;) a man doth not therefore sin, because God foreknoweth his intention to sin; no more then the *Astrohomer* is the cause of the Eclipse which he foretellet; or a *Physitian* of the disease which he foreseeeth a man will fall into; or the *Prophets*, of the calamities which they foretold; or a wise man, of the ruine of another, which he foresees in his wicked courses. No, *our destruction is from our selves*, (as God told *Israel*, *Hos. 13.*) and the least aspersion may not be cast upon God, *whose pure eyes can behold none iniquity.*

A a 2

But

A Question touching Gods Permission.

Observ. 3. Gods permission of evil, bidd persons and actions, vindicated (by manifold good ends and reasons) from being any ways occasion of them.

Chrysost. 23
Hom. super
Acta Apost.

S. Augustine.

Fulgentius.

S. Jerome.

Hos. 13. 9.

Ecclef. 7. 10.

Rom. 9. 20.

August. in 11
of his Enchirid.

S. Bernard.

But then for the *Quare*, Why God doth permit such wicked men to be born, and to live in the world: I might say, (as *Solomon*, Eccle. 7. in another case) *Thou dost not enquire wisely concerning this*: or I might answer, as my Author doth, in the words of the Apostle, *Rom. 9. O man, who art thou, that repliest against God! hath not the potter power over the clay?* may not God do as he pleaseth? And dare any man say unto him, Why dost thou so? His will may be secret, but it cannot be unjust. But yet, to give some satisfaction in this Point, it is a true speech of Saint *Augustine*; *Deum non sineret aliquid mali, nisi usque adeo esset omnipotens & bonus, ut bene faceret etiam de malo*: God would not suffer any evil to be done in the world, but that he is so good and omnipotent, as that he can bring good also out of that evil, and make all things work for the best, &c. Now God suffereth wicked men to be born into the world, and to live in the world,

First, to let the world see, how much mans nature is depraved and corrupted by his fall. God made him upright; but he transgressing, fell in the dirt, (saith Saint *Bernard*;) and not onely defiled himself, but wounded himself; so that he became, from the crown of the head, to the sole of the foot, nothing but *swellings, and putrified sores*. This first sin was the *Trojan-horse*, the fruitful womb of all those mischiefs that have infected the world; of all those murders, and cruelties, & oppressions, that have stained the souls of men, of all those judgments with which God hath justly plagued the sons of men: This corrupt nature of man is fierce, and *driveth furiously*, like *Jehu* the son of *Nimshi*: it breaks out desperately: it is like the *raging sea*, that *casteth out nothing but mire and dirt*: it rusheth into sin, as the horse into the *battel*, and committeth sin with *greediness*. Now all this sheweth, (in the practice of wicked men) as in a glass, the woful condition of our Nature. 'Tis intended, for mens humiliation, and that they should bethink themselves *from whence they are fallen*; and seek the repairing of Gods image in them.

Secondly, God suffers such fierce and cruel ones to be in the world, for the exercise of the graces of his children, as first, their thankfulness to God, that he is pleased to restrain that corruption in them, which so breaks out in others. When thou seest a man wallow like a beast in his own vomit, dart out blasphemies against heaven, revile the Gospel of salvation; tear the blessed Name of God in pieces, with horrid and hideous oaths: when thou hearest of *Cain* murdering his brother, *Judas* betraying of his master, *Ananias* lying to the holy Ghost, *Lucian* mocking the Lord Jesus as a crucified impostor, *Julian* darting of his blood against heaven in hatred of Christ, the Scribes and Pharisees blaspheming the Spirit of God: when thou observest men of an unquiet and turbulent spirit, that, like Salamanders, cannot live out of the fire; that are of a provoking carriage, and apt, at every turn, to be injurious unto their brethren, yea, even thirsting after their blood, and shedding it: Then thank God, that his grace keeps

keeps thee from these precipices: for thou hast the same root of bitterness in thee, that those monsters have; as face answereth to face in the water, saith Solomon, Prov. 27. so the heart of man to man: Every man may see in another, the compleat image, deformity, and unrighteousness of his own heart; and may truly say, such an one should I be, if Gods grace did not prevent it: 2. Hereby God will exercise the grace of wisdom, and circumspection; for when such wicked ones be in the world, the children of God (according to the counsel of their Lord,) must be wise as serpents, and innocent as doves; i.e. they must carry themselves so, that they do not provoke those malicious ones against them; give none offence (saith the Apostle) neither to Jews, nor Gentiles, 1 Cor. 10. they must do nothing to irritate them: it may be, they may be offended at their profession, and practice of religion; but that is *Scandalum acceptum, non datum*; and offence taken, but not given: and in that case, *melius est ut scandalum oriatur, quam ut veritas relinquatur*; better it is, that such an offence should arise, then that the truth should fall, and be forsaken: but else they must be so wise, as to carry themselves harmlesly, and give them none offence, whereby their still glowing wrath, (that fire on Satans Altar) may be stirred against them: and thus wise were those Christians, Tertullian speaks of in his Apology; They lived peaceably and quietly, in the midst of their enemies; and they were ready to do all offices of humanity for them; but it could not be justly laid to their charge, that they were injurious unto them, insomuch that they could say, *bonus vir sanus, sed malus quia Christianus*. Such an one is a good man, but evil only, in that he is a Christian.

Thirdly, God by suffering such men, will exercise the patience of his children; for being apt to be wronged by those violent men, (though they offer no wrong,) there is an imployment of their patience; as likewise of their confidence in God, who is an harbour to put into, in all storms.

Fourthly, Of their love to God; for by a kinde of *antipathesis*, and contrariant operation, the coldness of the charity of men, maketh their love more intense towards God; it doth also stir up in them, the Spirit of prayer and supplication, and make them more earnest with God, for the protecting of them: for the girding up and restraining of the fury of wicked men; yea further, it is the stirring up of their compassion towards those wicked men; for we are even bound to pity them, who are so miserably enthralled, under the power of sin and Satan; and to pray for them, that their eyes may be opened, that they sleep not in death: and the rather, because we see, this is the effect of corrupt nature, which would break out in us, as well as in them, if God did not restrain it: The Apostle maketh this an argument, to provoke meekness. Tit. 3. *We ourselves were in times past unwise, disobedient, deceived, serving divers lusts and pleasures, hateful, and hating one another.*

Lastly,

Prov. 27. 19.

1 Cor. 10. 32.

Tertul. in Apol.

Titus 3. 3.

Lastly, God suffers such wilde and fierce men, and such cruel people in the world, for the punishment of men: while they take liberty to sin against him; He maketh a rod of the malice and cruelty of the wicked, to scourge them withall: God gave his people into the hands of such as oppressed them, because they had provoked him, by their foul sins: and though it is true, that afterwards he threw those rods into the fire; (as we see in the King of *Assyria*, and others;) yet for the present, he doth use them to chastise his own people withall; and they are very fierce against them.

Give me leave to adde one word more, concerning this instance in our Text. The ferity, and fierceness, and savage disposition of *Ishmael* and his posterity, was a part of the punishment which God laid upon *Sarah* for advising, and *Abraham* for yeelding to take *Hagar* to wife. They lived in part to see it: for *Ishmael* mocked, yea persecuted *Isaac*, (saith Saint *Paul*, Gal. 4.) and therefore was cast out, with his mother; but after their death it fell out, that the *Hagarens* were reckoned among the enemies of *Sarahs* seed. *Psal.* 83. They were amongst those, that sought to cut them off, from being a nation; and that the name of *Israel* might be no more in remembrance: unwarrantable courses treasure up punishment for after time. I have made it good heretofore, in manifold examples, and given sufficient Reason for it; for how should a blessing be expected upon any project, wherein God is not advised withall? Nay, how just is it with him, to render such actions, vexatious unto the parties that have undertaken them? And therefore, let us ever ask counsell of God, and look that the grounds of our actions, be justifiable. And amongst other wayes, let people take heed of unlawfull mixture, such as was *Abrahams* with *Hagar*; a punishment of that fault, may lye in the issue, and they may grow up, to be an hearts grief to those from whom they are sprung; besides, their being standing monuments, as it were, of their sin and shame: if they shall prove good, (as *Iephtah*, and divers others have done, and not fly out, as *Ishmael*;) yet that ought to be matter of humiliation, as long as they live: *Antonine* telleth of the mother of those three famous men, *Petrus Comesor* the Author of the *Scholastical* History, *Peter Lombard* the Master of the Sentences: and *Gratian* the Compiler of the decrees, (having had them all, in an unlawfull way:) that she told her Confessour, that she could not be so sorry for her sin, as she should, because they proved such eminent men: but he bad her to bewaile also her want of sorrow: Though such children prove never so excellent, yet the fault is to be mourned for; and the judgment: if it lye not in the childe, to be a grief to the parents, while they are living; or a shame, when they are dead; (as is said of *Dionisius*, *pœnas quas vivus effugit, mortuus in filio exolvit*, the punishments which he escaped living, he suffered in his Son, after his decease:) it may lye in some other thing; for certainly God will punish it, one time or other;

Gal. 4.

Psal 83. 6.

Observ. 5.
The messages of
Gods faithful
ministers are his
own word, and
Embassages.

3. Part of his
Histo.
c. 18.
Tit. 6.

other; as he did in *Augustine* himself; for his *Advantage*. Let us take heed of this, or any other unlawful course; which, though it seem never so pleasurable or profitable, in the contriving or acting, yet will have a sting in it, and vex as much as ever it contented: for God must be just, and men must reap the fruits of their own way: And so I have done with this verse.

I come now to the next, where beginneth the third part of this Chapter, and it containeth the thankfulness, and obedience of *Hagar*; her thankfulness in the 13. and 14. verses; acknowledging the Lords mercy to her, and giving the fountain a new name: and her obedience, in that which is supplied, in that in her mistress house she brought forth her son; she returned therefore thither again, according to the direction of the Angel: and in the last verse, is set down the age of *Abraham*, when *Ishmael* was born.

For the first of these, her thankfulness, in this 13. verse, she giveth God a title: and secondly, she giveth a reason of it.

For the former, she calleth the name of him that spake unto her, *the Lord*. Why, may some man say, It was the Angel of the Lord that spake unto her; and so he is styled four several times, ver. 7, 9, 10, 11. And mark, (saith my Author) though it were an Angel that spake unto her, *ipsa autem non ut ab Angelo, sed ut a Deo dicta accipit*; yet she entertains it not as from the Angel, but as spoken to her from the Lord himself: *Et sic audiendum est verbum Dei*; and so (saith he) is the Word still to be received: that which Gods Ministers faithfully deliver, (by vertue of their Office) is to be taken as the Word of God himself. *Zacharias*, in his song, speaking of Gods Word, *Luke 1. 70.* saith, *As he spake by the mouth of his holy prophets*: God speaketh by their mouth: that which they delivered, was no less to be reputed Gods Word, then if the Lord himself had uttered it, in some such sort as he spake to some of old. Hence is that ordinary phrase in the Prophets, *The word of the Lord which came to such a Prophet*; and, according to the word of the Lord which such or such an one spake. God told *Jeremiah*, (Chap. 1.) *I have put my words into thy mouth*. *Daniel* saith, (Chap. 9.) *We have not obeyed the voice of the Lord our God, by the minister of his servants the prophets*. He calleth it the Lords voice, which came unto the people by the Prophets minister. *He that heareth you, heareth me*, saith Christ to his disciples, when he sent them forth to preach, *Luke 10. 16.* *God hath beseech you through him*, (saith Saint Paul) *and we pray you in Christs stead*, 1 Cor. 5. and he telleth the *Thessalonians*, (1 Thes. 2. 13) that his word was *indeed the word of God*. And that this opinion is to be held, of those that faithfully believe, even to this hour, may be gathered from that promised of Christ, *Lo, I am with you to the end of the world*, *Math. 28.* It cannot be restrained to the Apostles, who, having served their time, are now at rest; but belongeth to those Preachers to whom the Lord giveth gifts, for the gathering together of his Saints, until the

Verse 13.

Observ. 5.
The messages of Gods faithful Ministers are his own words and ambassadors.

Jer. 1. 9.
Dan. 9. 10.

2 Cor. 5. 20.

Math. 28. 20.

end

Mal. 4. 3.
Rev. 1. 20.

end of the world. How is Christ with them, but by teaching, and enabling them what to say, and by revealing, by them, his minde unto his Church? Hence it is, that as Christ is termed *the sun of righteousness*, Mal. 4. so his Ministers are called *stars*, Rev. 1. and therefore, as the light of the stars is (by way of reflection) the very light of the sun, which they receive from thence; so the doctrine of Christs Ministers is the doctrine of Christ: The words of an Ambassadour, are reputed his from whom he cometh: And Ministers are Gods Ambassadors; therefore, what they faithfully deliver, is not mans, but Gods.

For the Use of this:

Application

1 Thess. 2. 13.

It teacheth people with what respect to entertain that which Gods Ministers faithfully teach, even as it were immediately delivered by God himself: Neither is it possible men should profit by hearing, *all* this persuasion be grafted in them. This was that which made Saint Pauls ministry among the *Thessalonians*, to be, *not only in word, but in power*: they did receive it, *not as the word of man, but as it was indeed, the word of God*, 1 Thess. 2. When the doctrine is believed to be the Lords, then it confirmeth faith, and buildeth up in saving knowledge. When threatnings are received as his, they strike an awe into the conscience, and awaken unto repentance. When the comforts are taken as his, then they are balm to the navil, and marrow to the bones. *David* made account *Nathans* words were Gods, and therefore they humbled his soul; and again, his afterwards did comfort him.

Numb. 16.

When this is urged, it may be some will say, (as *Corah* and his companions, Numb. 16. to *Moses* and *Aaron*) *You take too much upon you*: What do you make your selves? Must your words be taken as Gods own words; and your sayings, as the Oracles of the most High? Who can endure that you should be so presumptuous?

But it is answered, It is no arrogancy, or presumption, to speak as the Spirit of God doth in the Scripture. *David*, and *Hezekiah*, and *Eli*, and others, have taken the words of the Prophets as Gods own words.

Why, but then they will say, Must every word that is delivered in a Pulpit, be taken as Gods words?

Exod. 16. 7.

No: but that which is faithfully delivered, by vertue of their Office, is to be received as Gods own Word. And this is our comfort, in the midst of the worlds contempt, that *he that despiseth us, despiseth him that sent us*; that is, God himself. And this shall be the condemnation of the scornors of the Word, that their disdain hath made war against Heaven: *Your murmurings are not against us, but against the Lord*, Exod. 16. *Contemnitis praconem, sed hunc judicem*; thou contemnest not only the Preacher, but thy Judge.

She called the name of the Lord that spake to her, אלהים, Thou God, seekest me. Her Naming is, that God did see her affliction, and would look

look upon her in mercy : for God is said to see the affliction of men : *Exod. 3. I have seen, I have seen the affliction of my people.* And David prayeth to God to look upon his affliction, *Psal. 25.* that is, not barely to eye it, but to ease it. *In oculis Dei est pietas & indulgentia,* (saith Saint Ambrose ;) in the eyes of the Lord are mercy and compassion. This seeing here, is no more then the Angel had said before to her, *vers. 11. The Lord hath heard thine affliction.* What a ground of consolation it is unto a man or woman, when they are afflicted either inwardly or outwardly : to finde God look upon them, and to speak comfort unto them, no tongue is able to express.

The substance of what should now be observed, was spoken upon the eleventh verse, and therefore I dismiss it, and conclude with this :

This name of God, *God seeth*, as it is a ground of consolation in affliction, so it ought to be the ground of our cautelous and circumspect walking in our whole conversation. It was that which kept Joseph in awe, when he was solicited by his lascivious mistress : *How can I do this great wickedness, and sin against God !* It kept David in awe : *I have (saith the Lord) always before mine eyes,* *Psal. 16. 8.* and *Psal. 119. 168. I have kept thy precepts and thy testimonies : for all my ways are in thy sight.* And by this would Elihu deter men from wicked practices, *Job 34. Gods eyes are upon the ways of man, and he eyeth every step he taketh.* And I wish this might be ever in our minde, in all places, and at all times, *אלהים רואה אותי, God seeth me.* He is in all places, and (like a well-drawn picture) eyeth me in every part of the room. 'Tis Nazianzen's comparison. *Seneca gave advice, Sic facias quacunq; feceris, tanquam spectes Cato, aut Scipio, aut Lucius aliquis :* So do whatsoever thou dost, as if Cato, or Scipio, or some grave Lucius looked upon thee. And much more force should there be in Gods presence ; who looks upon us, not onely when we are fasting, but feasting ; not onely when we are praying, but playing ; not onely in the fields, but in the house ; and not onely in the parlour, but in the bed-chamber ; yea, in the closet. Are not they Atheistical, that are conceited that God sees them not ? And little better are they, that, being perswaded God seeth them, yet dare, by their ill courses, provoke the eyes of his glory. They that would be afraid of a grave person, yea of an ordinary man, yea of a childe ; yet are not afraid of the presence of God. I say again, Were this consideration still in us, *אלהים רואה אותי, God seeth me ;* what temptation could prevail against us ! It is said of a Reverend and religious man, that he had this written before his eyes in his study, and I make it my close ; *Sin not thou : though never so secret, God seeth thee, and the Angels stand by thee ; the devil is ready to accuse thee, thine own conscience to give evidence against thee, and hell fire to torment thee.*

Preached, Jan. 19. 1641.

Bb

THE

Exod. 3. 7.

Psal. 25. 18.

S. Ambrose.

Observ. 6.

'Tis both a consolation and a caution, that God beboldeth all, both our doings and sufferings.

Application

Gen. 39.

Job 34. 21.

Nazianzen.



THE EIGHTEENTH SERMON.

GEN. 16. 13.

Thou Lord seest me. For she said, Have I also here looked after him that seeth me?



He last part of the Chapter setteth out unto us the gratitude and obedience of *Hagar*: her gratitude, in the 13 and 14 verses, in giving a name to God, and a name to the Well.

For the former, I opened the name given to God.

Chrysost. 2th loc.

I will not stand upon the Common place of Thankfulness: But, because S. *Chrysostome* and others do observe, *This modest gratitude of this same handmaid, for Gods great favour shewed unto her; I will note two particulars here, upon which her gratitude is grounded.*

אמר

First, *אמר אל ה', Thou Lord seest me*: As if she should have said, I was destitute, and forsaken; there was no creature to yeeld me relief: but thou didst look upon me, and hadst mercy on me.

Observ. I.
All earthly de-
fects are made
up to Gods chil-
dren, with sup-
plies from heaven

When Flesh falleth off, God falleth in; when the World leaveth, God helpeth; when people are destitute of Earthly means, then oft come heavenly supplies.

Job 19. 13.

Job was in an heavie case, (as himself layeth down) in the midst of his broyling and throbbing sores, *Job 19.* his brethren were far from him, his acquaintance were estranged from him, his kinsfolks failed him, and his familiar friends forgot him: they that dwelt in his house, even his maids, did count him a stranger: he called his servant, and he gave him no answer: his breath was strange to his wife, though he intreated her for the children of his own body: the young children despised him, all his wicked friends abhorred him, and they whom he loved were turned against him. Good man, what a lowe ebbe was he at! nor wife, nor friend, nor servant, to stick to him! and his children gone, that might have comforted him! And yet, had not God been now his comfort, had not he looked upon him, what had become of him? But he saith, verse 25. *I know that my Redeemer liveth*: Though outward comforts stinted, there was a spring of inward comfort. *David* saith, *Psal. 27. 10.* *When my father and mother forsake me, then the Lord*

Lord will take me up. And when he was in that great perplexity; Zigl was burnt, his wives were carried away, and his goods, and the people spake of stoning him; well may it be said, that he was distressed: Yet when the world so frowned, God favoured him; for it is said, He encouraged himself in the Lord his God, 1 Sam. 30. We shall finde, that the widow and the fatherless are more especially intituled to Gods protection, in several places of the Scripture. The cause of a widow is doleful: the Hebrew calleth her אַלְמָנָה, from אֵל, *mutus*, dumb: sic appellata, quod viro mortuo, non valeat loqui & lisi-gare: so denominated, because she hath no heart to speak, having lost him that was her loving yoke-fellow. The Greek calleth her χήρα, from χαίρειν, to rejoyce: but sure 'tis χιτ' ἀντιθέσθαι, by a figure of contrariety, because she hath but small cause of rejoycing. The Apostle calleth her μεμονωμένην, that is, *solitary*; or, as our translation rendreth it, *desolate*. Our Laws call her *relictam*, one left; *vidua*, à *viduo* the old word; à *viro divisa*, as parted and divided from man, and exposed to injury. Ἀνὴρ πρῶτος, πᾶς ἀνὴρ ἑυδαίετος, saith the Greek Proverb; When the oak falleth, every one will fetch wood. Now because she hath lost the vail of her eyes, God will be her protector; and because she is destitute of the comfort of her mate, he will be an husband to her. And so orphans and fatherless are in a sad condition: ὀρφανός, (saith *Hesychius*) is from ὀφρῶς, that is, dark, or clouded: as much as σκοτενός, and signifieth τὸν ἐν σκοτῇ ὄντα, one that is in darkness. And Photinus saith, that ὀρφανός is μὴ πρὸς ἄνθρωπον βῶν δδν: an orphan is such an one as hath no man to help him, no helper. I will not leave you comfortless, Joh. 14. In the Greek it is, οὐκ ἀφήσω ὑμᾶς ὀρφανῆς, I will not leave you orphans: intimating the case of orphans to be uncomfortable; and therefore it is, that God is more especially solicitous for them, and rebuketh those, in an heavie manner, that wrong them: they are left of the world, and therefore are found of God. The world was a back-friend to the poor man that lay at the pool of Bethesda eight and thirty yeers together, and, all that time, could not finde a man to help him into the pool: hominem non habeo, saith he, Joh. 5. I have not found a man; and therefore Deum habes, (saith one) thou hast a God to help thee: Christ instantly saith unto him: Arise, take up thy bed, and walk. Our Lord telleth his disciples; (Joh. 16.) You shall leave me alone. Indeed it proved so, Matth. 26. All the disciples forsook him, and fled: Yet I am not alone, (saith he;) for the Father is with me. Saint Paul saith, 2 Tim. 4. 16. at his first answering, no man stood with him, but all men forsook him: notwithstanding (saith he) the Lord stood with me, and strengthened me. When men forsake, God will help. Indeed, he suffereth, sometimes, men to come to that pass, that they are utterly destitute, before he cometh to help; both for the manifestation of his own goodness, and the increase of our thankfulness.

And therefore for the Use of it:

B b 2

First,

1 Sam. 30. 6.

1 Tim. 5. 5.

John 14. 18.

John 5.

And 16. 32.
Matth. 26. 56.

Application

First, Let our care be, to keep in with God, and to endear our selves to his protection, by a godly conversation; for if we be in with him, in all our troubles and perplexities, when men shall fall off, as leaves in Autumn; or be like the brakes in the Summer, that *Job* speaketh of; we may rouse our selves upon God, who will make amends for the worlds defect: But if we be not *servis*, of his family, at least, of good correspondence with him, we shall be utterly lost; for our friends will turn adversaries, and they will be encouraged to do us mischief; as *Dauids* enemies said, his God hath forsaken him, let us persecute him, and take him, for there is none to deliver him: And they could reproach him and say, where is now thy God? I say again, let us keep in with God; and then if there be any water, it is in the Ocean; if there be any light, it is in the Sun; if there be any comfort, it is in God.

Psal. 40. 3.

Iohn 5. 14.

Secondly, when we finde, upon the worlds deserting us, that God hath taken care of us; let us be truly thankful; and the more thankful, because he came in at a dead lift, as we say: when *David* was sensible of Gods drawing him out of a pit, wherein he must necessarily, in the judgment of flesh and blood, have perished; there is a new song in his mouth, even of praise unto his God, Psal. 40. 3. And when the man at the pool was sensible, that in the want of mans help, God helped him; the next news we here of him is, that he is in the temple. *Iohn* 5. And what ingenuous person is there in the world, that hath not found his heart inflamed; and an edge set upon his thankfulness; when he can say, as *Hagar* here; thou God seekest me; the world afforded no help, but, thou my God dost help me.

Observ. 2.
True Christian
gratitude look-
eth through the
meanes and in-
struments up to
the main Agent,
through all se-
cond causes to the
first.

Augustine.
Gen. 32. 10.

Gen. 33. 5.

ch 41. 51.

Another ground of her thankfulness here insinuated, is this; that having heard all those comforts that the Angell had given her, in this her affliction; yet she looketh up higher then the Angell, even to God himself, and acknowledgeth him to be the fountain of all that consolation: It is a speciall part of thankfulness, in benefits received, to look through the meanes and instruments, and second causes, unto God, and ultimately to resolve all into him, that is *Bonum omnis boni*, the good of every good besides: *Fons boni lucidus* (saith Saint *Augustin*), the cleer fountain of all good: *Iacobs* estate was much improved; he looketh further then his own industry. *Gen.* 32. 10. Lord (saith he) I am less then the least of thy mercies; for with my staffe came I over this *Iordan*, and now I have gotten two bands: And *Gen.* 33. For his children, he looketh further then the strength of his own body, ver. 5. These be the children which God hath graciously given thy servant. And so *Ioseph*, for his honour and great estate that he got in *Egypt*, he looks further then his own wit and understanding, and the favour of his Prince; as appeareth by the name he giveth his younger Son *Ephraim*; God (saith he) hath caused me to be fruitful in the land of mine affliction. *Gen.* 41. *Deborah*, though she saw what *Iael* had done against *Sisera*, yet she looketh higher, and

and praiseth the Lord for the avenging of Israel, *Judges 5*. When David telleth Saul, how he slew the *Lyon and the Bear*; he doth not look upon his own courage, but he ascribeth it unto God. *1 Sam. 17*. *God delivered me out of the mouth of the Lyon, and the paw of the Bear*; and in other victories which he got, he doth not boast of his own prowess, though he had the heart of a Lyon, and was a man both of valour and skil; but he thanked God for them, *Psal. 144*. *Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight*: Hezekiah being freed from his dangerous sickness; which was *mali moris*, as they say, and most probably thought to be the plague; though he had applyed the lump of figgs, which the Prophet had prescribed, yet he pitcheth not upon this, as the main cause; but celebrateth the power and goodness of God, as knowing him to be the Author of his recovery, *Isaiah 38*. The man that was cured in the beautiful gate of the Temple, by Peter and John, looketh further then them; and therefore it is said, that he *went into the temple walking, and leaping, and praising God. Acts 3*. He looked further then the instrument, even to the prime efficient: we shall see Paul directing the *Corinthians*, for what benefit soever they had received by the ministry of him, or of *Apollos*, to look further then them, even unto God. *1 Cor. 2. 5*. Who is Paul, or who is *Apollos*; but Ministers, by whom you have believed, even as the Lord gave to every man: *I have planted, Apollos watered, but God gave the increase*: and for those comforts which himself received, by what mediate hand soever he had them, whether *Ananias*, or any other; He looketh up as high as God, *2 Cor. 1*. *Blessed be God, even the father of our Lord Iesus Christ, the father of mercy, and the God of all comfort, who comforteth us in all our tribulation*: even the wiser heathens, in their deliverances by Sea and Land, would look up as high as God, (whatsoever the instruments were;) Hence the temples of their Deities were so full of those *divinitas*, their offerings; and we reade of some of their Altars inscribed, *Iovi liberatori*, unto *Iupiter* their deliverer.

The Application of this point is, to stirr us up, to put this that I have said, in practice; in those evils of punishment that befall us, we are not to rest in the secondary causes, but to mount higher, even to God; for there is *none evill in the city, which the Lord doth not*, *Amos 3*. Understand it *de malis pena, non Culpa*; of the evils of punishment, not of those of sin: David knew that God had a hand in *Shimei's* cursing him, the Lord hath bidden him curse, saith he; *2 Sam. 16*. So *Iob*, in his losses, had an eye not so much to the *Caldeans*, and *Sabeans*, or to Satan himself, as unto God; *non ad manum percutientem, sed ad manum permittentem* (saith Saint Augustine;) he looked not at the hand that smote him, but higher; to the divine hand permitting it: *The Lord hath given, and the Lord hath taken away, Iob. 1*. Saint Paul doth instruct the *Corinthians*, that when they were judged, they

Judg. 5. 2.
1 Sam. 17. 37.

Psal. 144. 1.

Isai. 38.

Acts 3. 8.

1 Cor. 2. 5, 6.

2 Cor. 1. 3.

Application

2 Sam. 6. 11.

Augustine.

Iob. 1. 21.

I Cor. 11. 32.
Isai. 9. 13.

Psal. 75. 6.

Isai. 48. 17.

And 30. 4.

they were chastened of the Lord, I Cor. 11. 32. and it is taxed as a great fault, when men turn not unto him that smiteth them, *Isai. 9. 13.* So in blessings received, we should not stick in the meanes, but acknowledge God to be the Author, and prime efficient; and that inferior causes are but his instruments; for as in evils of punishment, if we do not rise in our thoughts as high as God, and make account they are from him, we shall never be patient under the rod, nor profit by it: so in good things received, if we look no further then second causes, we shall never be truly thankful; nay, we shall be unjust, by shifting the debt from the true creditor. And yet, how frequent a fault is this in the world! In Victories, how apt are men to thank the strength and the power they brought into the field, and to forget him that is the Lord of hosts, and God of victory! Nay, *Adrian*, and *Verus*, of old; and *Selimus*, and *Ferdinand*, of later times, did erect monuments of Victory to their Horses. So for honour and dignity, men thank their friends, or their money, or their own acts; not remembering that of the Psalmist, that *promotion cometh neither from the east, nor from the west, nor from the south*; but it is God that *pulleth down one, and setteth up another*. So for wealth; men look no further then their own labour or industry, or else what hath been cast upon them by the donation of friends; not remembering that of *Solomon*, *The blessing of God is that which maketh rich*. The returns at Sea are attributed to a strong ship, and the Skill of the Pilot. The Fisher (as the Prophet speaketh) sacrificeth to his net and drag. The Husbandman thanketh his dung-hill for his Crop, and neglecteth God that giveth the increase. Yea, some are so presumptuous, and so irreligious, as to thank themselves, and their own works, for their salvation: they will have, not onely a congruity, but a condignity in them; and say, that God is tied, upon terms of strict justice, to reward them: never thinking of God, who *worketh all their works* for them, saith the Prophet; *that worketh both the will and the deed*, saith the Apostle. Some, in special comforts received, either by preaching, or otherwise, idolize the Ministers; and are not thankful, as they ought, to God, who *maketh them to profit*, *Isai. 48.* and giveth *the tongue of the learned to his servants, to minister a word in due season, to them that be weary*, *Isai. 50.* Now what wrong is here done to God, that he must be robbed, to pay the instrument! How must this needs provoke him! He is not against some praise and thanks to be given to the instrument: *The sword of the Lord, and the sword of Gedeon*: But when he observeth us to give more unto the means, then to the author, then he is jealous, and is more justly offended, then *Saul* was with the womens song; *Saul hath slain his thousands, and David his ten thousands*. Let the keeper of the vineyard have his two hundred; but let *Solomon* have his thousand: Thank we our friends, and think well of the means; but let God have the fat of the sacrifice, as without whose blessing no means could have been available for our comfort. If we
do

do otherwise, as we are unjust and unthankful for the present; so we lay up a judgement for after-time. It is reported of *Timantus* of *Athens*, who, reckoning up his Victories, coming to one, said, *Fortunam ex debito*; This I owe unto my Fortune. You must know, he meant, by *Fortune*, the Deity; but he never prospered after. When, in mercies received, we forget to acknowledge God the prime agent, and to be thankful, it is the next way to make all means, for after-time, unsuccessful. Let us learn of *Hagar* here: *Thou Lord seest me*: I have had great comfort from the Angel; but I know he was onely but thy mouth: Thou art the fountain of all my consolation: It is thou, thou Lord alone, that seest and regardest me.

We come to the next clause; *Have I here also looked after him that seeth me?* Of which there be almost as many interpretations, as there be words in it. That a man is (as *Nazianzen* saith, in another case) in a garden where there is variety of curious flowers, he knoweth not which to pluck first. Some make the meaning to be this: *Have I here also looked after him?* That is, I have onely seen the back-parts of the Angel, and not his face. *Musculus* thinketh, that she was so fearful and modest, that, all the while the Angel spake to her, she looked not upon him; onely, in his going away, she had a sight of his back-part. And from hence some would gather, that our knowledge, even of Angels, in this life, is imperfect: and if of them, much more of God, who said to *Moses*, *Exod. 33. Thou shalt see my back-parts; but my face shalt thou not see, and live.* The Apostle telleth us, *1 Cor. 13. We know but in part*: and, *Chap. 12. We now see through a glass, darkly*: hereafter, we shall see more clearly; we shall see him as he is, *1 Joh. 3.* and yet, even then, *Qualis est, non quoniam est*, (saith the Father,) his indulgence to us, rather then the essence of himself, for that is too strong liquor for any created nature to contain: he is incomprehensible: our eyes are too weak, to gaze against such a Sun.

Others expound it thus: *Have I also here looked after him that seeth me?* that is, I have seen that Angel here, after I have seen him in my masters house. And some would make this the Tutelar or Guardian Angel of *Abrahams* family; and that he was here employed to *Hagar* in the wilderness. Concerning Guardian Angels, whether they are so assigned, and deputed by God, to the protection of several Countries, Princes, Families, and Persons; we have formerly spoken. And though it be the opinion generally of the Greek Fathers, and of many of the Latine, and some of our later Protestant Divines, that there is a particular Angel to every one; (those places are urged, *Matth. 18. Their Angels always stand before God*: and *Acts 12. it is his Angel*;) I have said, We need not be anxious about it: for, not onely one Angel, but many; watch about those that fear God: *Psal. 91. He giveth his Angels charge over them*.

Thirdly, others say, that she challengeth her self, that she had no sooner

Nazianzen.

Observ. 3.
The imperfection of our knowledge here, and dulness of our apprehensions.
Exod. 33. 10.
1 Cor. 13. 9.

1 Joh. 3. 2.

Various Expositions.

Matth. 18. 10.
Acts 12. 15.

Psal. 91. 11.

Gen. 28. 16.

Judges 6.

August. 1 Conf.

Bernard.

Observ. 4.
The substance of
Gods mercies
much advanced
by circumstances,
and especially in
that he loved
first.

sooner taken knowledge of the Angel, till he was gone. Indeed, such is the dulness and inadvertency contracted upon men, that they take not knowledge of Gods dealing with them. *Jacob*, awaking out of sleep, saith, *Surely the Lord is in this place, and I knew it not*, Gen. 28. It is a good while, ere *Samuel* understandeth that it is God that speaketh to him; and therefore twice he runneth to *Eli*, to know his pleasure, thinking he had called him, 1 Sam. 31. It is long ere *Gideon* is brought to a right understanding, both of the party speaking, and the things spoken unto him, *Judg. 6*. *Elihu* (in *Job*) saith, *God speaketh once, and twice, and man perceiveth it not*, Job 33. 14. And Saint *Augustine* saith of himself, *Deus in me loquebatur, & ego nesciebam*: the Lord spake in me, and I knew it not.

Fourthly, some make this the sense: *Have not I here also looked after him that seeth me?* That is, Did he not see me first, before I saw him? It was so indeed; and so it is with us all; that God seeth us, and seeketh us, and looketh after us, before we look after him, yea look up to him, or think of him; we are so happie, oftentimes, *invenire*, to finde him: But this we could not do, if he did not *prævenire*, prevent us with his grace and favour: He is fain to offer himself to be found, and put desires into us of seeking him, or else we should never finde nor seek him. We cannot *suspirare*, unless he first *inspirare*: we cannot pant after him, nor aspire toward him, unless he first inspire us. In that advancement of Gods love to man, that *Bernard* maketh, *Quod tantus, tantum, tantillo, tales, gratis*; that the Omnipotent should take care of a creature so mean and impotent, and of him onely, and of him in such a state of sin, and opposition to him, and all this freely: yet the highest is, *prior dilexit*; that God loved him first; as Saint *John* saith, *not that we loved him, but that he loved us first*. And I would to God it were our onely fault, that when we do not begin: but such is our weakness, yea our wickedness, that God offereth himself to be found, and putteth good motions into us, we do not look after him; those motions do but make a thorow-fare of our souls; nay, they are like sparks, they flie and die; we do not cherish and foment them, and pursue them; and therefore still continue strangers unto God, and have none acquaintance with him, as we ought.

Fifthly, some think the emphasis of this speech to lie in the word *here*: *Oh*, Did I ever look to finde God so neer me, now in this desolate place, where all comfort failed me? Had it been in my Mistress house, upon which Gods Sun doth ever shine, it had not been so much: but *here*, in the wilderness, that God should look upon me, and speak unto me; and, passing by my former errors, should comfort me: this is extraordinary! Certainly,

Gods mercies are much advanced, according as they are circumstantiated, as when there is but a weak beginning of them; as the captive maid is the first wheel in *Naamans* cure: when a great comfort is effected by

by

by weak means ; as *Hezekiah's* recovery is wrought by a bunch of figs : or when the means are made glorious ; as when a great person helpeth a poor man in his misery : or when the mercy cometh in a time unexpected ; as the message of the Angel to Saint *Paul* , when all hopes of escaping were past : or when a man is not so well disposed, to receive the mercy : Saint *Paul* was then converted, when he was in his full sins, against the Church : And *Hagar*, when she was out in rebellion : Some have met with a mercy, when they have come from lewd company : Again, the place addeth much unto it ; as when *Jacob* hath the promise renewed unto him, and the vision of the ladder in his Journey, and when he lay in the open field : And Saint *John*, that had his Revelation, in the place of his banishment ; and certainly, that man that will work his heart, to be so truly thankful as it ought ; he must admit the consideration of circumstances, and recollect himself, when, and where, and how, and by what meanes God afforded him, this and that favour ; for, to take favours in the lump, and gross : and to consider them only in the bulk ; will not so warm the heart, and melt it into gratitude, as the laying of them open, in all their adjuncts.

Lastly, divers do interpret it thus ; I yet see, that is ; I live though I have seen God : because it was thought, *no man could see God and live ; I have seen God face to face, and my life is preserved, saith Jacob, in way of rejoicing, Gen. 32.* Nay, they were conceited, that if they had but seen an Angell, they should dye. As we see in *Gideon*, *Judg. 6. 22.* perceiving it to be the Angell of the Lord ; he said, alas O Lord God, for I have seen an Angell of the Lord, face to face : But the Lord said unto him, peace be unto thee, fear not, thou shalt not dye : *Manoah* said to his wife, we shall surely dye, because we have seen God, *Judg. 13.* And the souldiers, upon the apparition of the Angell, did shake for fear, and became as dead men, *Mat. 28. 4.*

And this may let us see, how graciously God dealeth with us, that he teacheth us by men, like unto our selves ; for the sight of God, speaking in mount *Sinai* was so terrible, that they say to *Moses*, *Exod. 20.* Speak thou unto us, and we will hear ; but let not God speak with us, lest we die : Nay, God doth not think fit, to deal with us by Angels, in the Ministry of his word ; *ὁ λόγος τοῦ θεοῦ διὰ ἀγγέλων παρατίθεται*, saith Saint *Chrysostom* : the dispensation of his word and Gospel, is not intrusted unto Angels ; and why ? First, they could not, being of so sublime a nature, have that compassion of us, that men may have, that are *ὡς ἡμεῖς* subject unto the like, to the same passions, with us : Secondly, they are too glorious, and we should not endure them so well, being our selves cloathed with flesh : *Elihu* saith to *Iob. 33.* Behold I am according to thy wish in Gods stead, I also am formed out of the clay, my terrours shall not make thee afraid : God could either by himself, or by an Angell, have instructed the *Eunuch*, but he sendeth *Philip* unto him : and so *Ananias* to *Paul*, and *Peter* to *Cornelius* ; and

Cc

Paul

Application

Gen. 32. 30.

Judg. 6. 22.

Judg. 13. 22.

Mat. 28. 4.

Exod. 20. 19.

S Chrysostom

Iob. 33. 6. 7.

Paul to Lydia: It is his will we should submit unto the ministry of men. And certainly, though our curious mindes may stand to Gods immediate speaking, or the ministry of Angels; yet, as we should not be able to endure it, so not to profit by it: for, that speech of *Abraham* to the rich man, who would have *one sent from the dead* to his brethren, will serve us in this case: *If they will not hear Moses and the Prophets, they will not hear an Angel.*

I come to the next verse, wherein her thankfulness doth appear, in giving a name to the Well, where the Angel had met with her: for it is probable, that she gave the name, and that afterwards others took it up, and commonly called it by that name. Now in that she gave a name to the place, we may see

The care of grateful mindes, to use all lawful means to keep Gods mercies in remembrance.

Observ. 5.
Grateful mindes
use all good
means to keep up
the memorial of
Gods favours.

I told you before, how this woman was advised to lay up the memory of the blessing in the name of her son, *Ishmael*: and so *Isaac's* name was to that purpose, that they might never forget what a cause of joy he was to *Abraham*. So *Joseph* calleth his eldest son *Manasseh*, because God had made him forget his affliction; and his younger, *Ephraim*, because God had made him fruitful in the land of his affliction. And so *Moses* calleth his son *Gershom*; that is, a stranger there: and his other son *Eleazer*, in that God had helped him. They have also, for this reason, given names to places: as *Abraham* calleth the place where *Isaac* was spared, and another sacrifice provided, *Eliezer*; God will provide, *Gen. 22*. *Jacob* changeth the name of *Eluz* into *Bethel*; of *Eluz* into *Bethel*; that is, the house of God, *Gen. 28*. that he might ever remember how graciously and comfortably God had revealed himself unto him in that place. *Jehoshaphat*, and the people, called the place where they met to praise God, after their great deliverance, *the valley of Berachah*, *2 Chron. 20*. that is, *the valley of blessing*. Thus they have given names to times; as *Mordecai*, and Gods people, to keep in remembrance that deliverance of theirs from *Hamans* plot, called them *the days of Purim*, of *Tris*, or, of *lots*, *Esth. 9*. So they have kept Anniversaries; as we see in the feasts of the Passover, and Pentecost, and the Tabernacles, and the feast of Dedication, spoken of, *Joh. 10*. which our Lord himself did keep. Oblivion is the worst sort of Ingratitude: and to cast such benefits behinde our backs, or set them in some blinde corner, argueth a slighting of them, and no purpose to be thankful for them. Our Memory, though it be a natural mother to courtesies done by us; yet it is a stepmother to benefits received; and therefore good men (here) used the more care to refresh it.

Gen. 22. 14.

Gen. 28. 19.

2 Chron. 20. 2.

Esth. 9. 26.

Application

For the Use of it:

Let it be our care also, to keep in minde Gods favours, that we may not only serve God with a flash of joy, and blaze of thanks; but

but may keep a continual fire within us ; yea, set apart some times purposely, for the recalling of Gods mercies, that we may stir up our selves to the greater measure of thankfulness. Let us often meditate how free and full Gods favours are : he giveth, because he loveth ; and he giveth fully, because he loveth. Let us think also, what need we have of his mercies ; and what a maim it would be, to want even the least of those we seem to undervalue. And let us think also, how importunate we are for his benefits ; and therefore a shame to forget them. Lastly, how we dispose our selves to receive future mercy, by being thankful for former : and, on the other side, how we stop the current to our selves, by our ingratitude.

Again, she gave this name to the Well, not onely for her self, to quicken her own memory ; but in regard of posterity, (saith *Ferus*;) *ut inde admonerentur divina misericordia* ; that they might be thereby minded of the divine mercy : that they might know, that God did there behold his servant in affliction ; and that they might expect the like mercy that she had found, that gave the name to the Well, out of her experience of Gods mercy to her.

The favours of God to some, ought to be encouragement to others.

David, speaking of that which he had found, upon his resolution to confess his sin, even the remission of it, he addeth, *Psal. 32. and for this shall every one that is godly pray unto thee, in a time when thou mayest be found.* *Saint Paul* (*Rom. 4.*) speaking of the faith of *Abraham*, that it was accounted to him for righteousness ; withal addeth, *It was not written for him alone, but for us also, to whom our faith also shall be imputed for righteousness.* *Saint James* giveth hopes of a good issue to our afflictions, by the example of *Job*, *James 5. You have heard of the patience of Job, and have seen the end of the Lord :* As who should say, Expect the like. And, verse 17. when he will encourage to the expectation of a good return of fervent prayer, he voucheth the example of *Elias*, how God, upon his prayer, shut and opened heaven. It is said of the woman that was a sinner in the city, when she knew that Christ sat at meat in the Pharisees house, she came, *Luke 7.* yea, thought thus : If he offered so much grace to those that be his enemies, he will not reject me, that come in the humility of my soul. And it is *Saint Bernards* Meditation : *Non renuisti confitentem latronem, non lachrymantem meretricem, non supplicantem Canaanam, non deprehensam in adulterio, non negantem discipulum, non persecutorem discipulorum : in odore horum unguentorum currimus post te :* Thou, O Lord, rejectedst not the thief confessing, the penitent harlot, the importunate Canaanite, the reformed adulteress, the denying disciple, the very persecutors of thy disciples : and in the perfume of these odours, Lord, we follow thee ; hereby drawn, we run after thee.

For the Use of this :

We are to be warned of the judgements that God hath inflicted upon others. For this end, our Lord biddeth us *Remember Lots wife :*

C c 2

and

Ferus in locum.

Observ. 6.
The favours of God to some, ought to be encouragement to others, both for expectation, and adaptation.
Psal. 32.
Rom. 4. 22, 23.

James 5. 1.

Verse 17.

Luke 7. 37.

S. Bernard.

Application

Jude ver. 7.

Zeph. 3. 6, 7.

and Paul telleth, how God punished the old *Israelites*: and *Paul* telleth of the sin and punishment of the Angels, of the old world, of *Sodom*; and saith, *velut in signum, they lie out as a sea-mark*: yea, God saith, *Zeph. 3.* that he cut off the nations, and made their towers waste, and their streets desolate; intending, that his people should fear, and receive instruction; that they should hear, and learn, as it is said in *Deuteronomy*. *In sanguine tuo ceteri discent disciplinam*, (said a Proconsul unto one he punished;) In the characters of thy blood, others shall read instruction.

An so, on the other side, we should be encouraged and comforted by the instances of Gods mercies: for, *Whatsoever was written aforetime, was written for our learning*, (saith the Scripture) *that we might have hope*. And whatsoever God hath mercifully done for others, he hath done it to encourage others to the expectation of the like: for his arm is not shortened, but that he can do as much as ever: and he is as good as ever: and if we finde not what others have found, we may thank our selves for it: and so we may indeed. We would finde the same favour that *David* did: Why do we not? Because, though we have sinned with *David*, we have not repented with *David*. We would finde the same favour that *Peter* did: Why do we not? Because we do not weep, as *Peter* did. We would finde a return of our prayers, as *Elias* did: Why do we not? Because we do not pray fervently, as he did. We would have an happie issue out of our afflictions: Why have we not? Because we are not humbled under the hand of God, as his children have been. If we had been so, we should have found such honey in that lion, that we should have had occasion to say, *It was good for us to have been in trouble*. Let us carry our selves as Gods people have done; and let us confidently expect, that the mercy he hath shewed to others, he will shew to us: and so we shall be able to tell others what God hath done for our souls; that so they may cast themselves also upon the goodness of the same God, and finde help in time of need.

Preached, Jan. 26. 1641.

THE



THE NINETEENTH SERMON.

GEN. 16. 14, 15, 16.

Beer-lahai-roi. It is between Cadesh and Bered. Vers. 15. And Hagar bare Abraham a son, &c.



Or the name given to the Well, it is called, *The well of him that liveth, and seeth me.*

First, of him that liveth.

Often, in both Testaments, is God called *The living God.*

Here, and again, *Dent. 5. Who is there, of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, and lived?* Josh. 3. *Hereby shall you know that the living God is among you.* So, 2 Sam. 17. *David saith, that Goliath defied the armies of the living God.* So, 2 Kings 19. 4. *the King of Assyria sent Rabshakeh to reproach the living God.* So, Psal. 42. *My flesh crieth out for the living God.* Darius calleth Daniel the servant of the living God, Dan. 6. 20. and, verse 26. he calleth God the living God. So, Matth. 16. 16. *Peter saith, Thou art the Son of the living God.* I adjure thee by the living God, saith the high-Priest to Christ, Matth. 26. 63. So, 2 Cor. 3. 3. *Saint Paul mentioneth the Spirit of the living God:* and, 1 Tim. 3. he calleth it the Church of the living God. Heb. 9. 14. *To serve the living God.* And, Revel. 7. the Angel had the seal of the living God. We shall finde in the Scripture, that Gods oath is, by his life. *As I live, saith the Lord, Numb. 14. 28. Isai. 49. 18. As I live, saith the Lord.* And, Jerem. 22. 24, *As I live, saith the Lord, though Coniah were as the signet of my right hand.* Ezck. 33. 11. *As I live, saith the Lord, I have no pleasure in the death of the wicked.* And as we finde not that he hath sworn by any thing but his life and holiness; so others have made it their oath. *As the Lord God of Israel liveth, saith David to Abigail, 1 Sam. 25. 34. So Ittai to David, 2 Sam. 15. 21. As the Lord liveth.* So *Elijah to Ahab, 1 Kings 17. As the Lord God of Israel liveth, before whom I stand.* And so *Elisha to Elijah, 2 Kings 2. 2.* Many other places might be brought; but we shall make mention of them in the Application.

The Heathens had this understanding; and therefore they called their Jupiter Ζεύς, and Ὀὐρανός, from living. And most truly and properly

Observ. I.

God is the sole fountain of life, the living God; and all other refugees dead without him.

Dent. 5. 26.

Josh. 3. 10.

1 Sam. 17. 36.

Psal. 42. 2.

Dan. 6. 20.

1 Tim. 3. 15.

Revel. 7. 3.

1 Kings 17. 1.

Jor. 5. 26.

Deut. 5. 26.

Suarez.

Job. 14. 6.

Revel. 10. 6.

Aquinas.

Psal. 36. 9. and
42. 8.
Act. 17. 25, 28.

Application

Jer. 10. 8, 10.

1 Thess. 1. 9.

אלוהים

Psal. 115. 45,
&c.

perly is God said to be *the living God*; for he hath life in himself, and of himself. *Joh. 5. The Father hath life in himself*: no creature hath it in or of it self. He saith to *Moses*, *Exod. 3. 14. I am that I am*; that is, of himself: *אני*, *Rev. 1. I that am*: nay, *אני* *ero*, is the Hebrew word; *I will be*: which no creature can challenge. *Deut. 5.* (the place before cited) he is called *אל חי*; that is, *the God of life*, yea of *lives*: not only *the living God*, but *the God of life*. It is a rule that *Suarez* giveth; *Genitivi pro adjectivis in Scriptura positi, exaggerationem significant*; that genitives in holy Writ put for adjectives, do augment the signification: as, *a man of blood*, and *a man of violence*, and *the man of sin*, and *a man of strength*, and *a man of wisdom*. So that, then, by this phrase, *the God of life*, we may gather, That life is eminent in God; and not onely so, but essentially and originally in God: and therefore he is called, not onely *the living God*, but *life* it self: *Joh. 14. I am the Way, the Truth, and the Life*: *1 Joh. 5. 20. This is the true God, and eternal life*: not onely *life*, but *life eternal*; as the Angel sware by him that liveth for ever, *Revel. 10.* In all other things, their *Life*, and *They*, are two: but God is his own life; and because he is his own life, he is eternal: for, as *Aquinas* well reasons against the Gentiles, A separation is a division of one thing from another: Nothing can be separated from it self: Therefore, God must needs live eternally, because he cannot be separated from himself. 2. He justly deserveth the name of *the living God*, because he giveth life to every living thing: whatsoever liveth, lives by participation from him: therefore he is called *Fons vite*, *The fountain of life*, *Psal. 36.* and, *Psal 42. David calleth him the God of his life. He giveth to all life and breath*, *Acts 17.* and, verse 28. *In him we live, and move, and have our being.*

Now for the Use of this:

First, in that he is *the living God*, it serveth to difference him from all the idols of the world. The Scripture sheweth it, by opposing this stile of God to idols: *Jerem. 10.* having spoken of the *stock*, that doctrine of lyes, he saith, *But the Lord is the true God; he is the living and the everlasting King.* And so, *Acts 14. 14. We preach, that you should turn from those vanities to the living God.* Idols, and the living God, are opposed: *10, 1 Thess. 1. You turned from idols, to serve the living God.* He is the true God, idols are lyes; *אלילים*, as they are called; as *לא אלוהים*; that is, *non dii*, no gods; nay, from *אל* nothing; according to that of the Apostle, *An idol is nothing*, *1 Cor. 8. 4.* or if any thing, yet, at best, onely a dead thing; and therefore cannot be the true God, which is living. *Dumb idols* the Apostle calleth them, *1 Cor. 12. 2.* Nay, *David* describeth them more fully, *Psal. 115. 45, 6. They are the works of mens hands: they have mouthes and speak not, eyes and see not, ears and hear not, noses and smell not, hands but handle not, feet but walk not. They that make them are like unto them, and so is every one that putteth his trust in them.*

Much

Much good (therefore) do it the Pagans with their idols ; and the Papists, who are worse then Pagans, with their images, because they have more light : They would have people believe (belike,) that they are living ones ; for sometimes, (they say) they look with a cheerfull countenance, and sometimes they turn away in dislike ; they turn their eyes, they weep, they move their hands, they nod their heads ; but these are gulleries, to fool children withall ; wise men know these impostures : God give them better minds, then to make the Scripture a mute judg, and images lay-mens books : God turn their hearts from these vanities ; let us serve him that is the living God, in Spirit and truth ; and ever acknowledg him, to be the only true God ; *God blessed for ever.*

A second Use is, that we prize life, as the *Rachel*, the most beautiful of all Gods blessings ; and certainly life must needs be excellent, when God is stiled the living God.

Use. 2.

Secondly, life maketh the first division of things ; there is nothing before life, but being ; and being maketh no distinction of things ; for that can be nothing, that hath no being ; and therefore those creatures that have life, we esteem before those that have it not, how noble soever otherwise : *a living dog, is better then a dead lyon* ; (saith *Solomon*, *Eccles* 9.4.) And the poorest worm that crawleth, is more glorious in this respect, then the frame of Heaven and Earth ; in that it liveth, and the other doth not.

Eccles 9.4.

And again, Thirdly, the greatest happiness that men shall ever attain unto, the happiness of Heaven, is set out by life. O let us then prize this blessing, and let us not be foolishly prodigall of it ; like some, who by their contention and quarrellousness, and being forward to every duell, hazard it ; nor like others, that dig their own graves, by intemperance, and so dye in *tempore non suo*, before their time, scarce live out half their days : Such as refuse meat or drink, or physick, for the preservation of life ; shew a flat undervaluing, if not a contempt of that great Jewell ; and as we are to prize it for the worth of it ; so we are to be truly thankfull to the Doner, for it, and that is the living God. Some men think they are beholding to their food, and to their good stomach, and able concoction : Alas ; who giveth food ? Of whom dost thou beg thy daily bread : 2. When thou hast meate, who giveth thee an Appetite ? how many have meate before them, and yet they loath the sight of it ! 3. When a man hath eaten with an Appetite, who giveth him power to nourish ? there be those that have a *Canis*, *Caninus Appetitus*, a stomach like a dog ; and yet there is an *anopia*, i.e. a defect of nourishment ; it is most true that our Saviour saith, *man liveth not by bread only, but by every word that cometh out of the mouth of God* : that is, the word of Gods blessing : we owe our life then, and the support of it, unto God ; who if he did not supply oyle, our Lamps would quickly go out. And if we must be thankful for life barely, then much more for health, which is

Exod. 22. 19.

is the perfection of life : for *non est vivere, sed valere vita* ; not to be, but to be well, is to live, to live in health : It is true, we must be thankfull, even for Penury and want. *Thou shalt not delay to offer thy first fruits, and thy liquors, Exod. 22.* The word is *תתן* thy teares: and *Cajetan* observeth, that it signifieth sterility ; God will be thanked in a barren year, as well as in a plentiful : So God must be thanked for sickness also : *Iob* blessed God for an *Abstulit*, as well as a *Dedit* ; for his taking away, as well as for his giving, *Iob. 1. 21.* But when God is pleased, to give us not only life, but a latitude of health, how much are we bound unto him ! What light is to an house, that health is to a man ; what comfort hath a man in an house (though never so well furnished,) if he have not light ? And what comfort in a mans greatest possession, if he have not health ? Let us then (I say) be thankfull, to the living God for it ; and let us be affraid to turn the edge of so great a blessing, against God himself, and wrong him with his own gift ; as they do, that spend their health in lust, in excels, in gaming, and other vain and sinful courses : do we live through the bounty of this living God ; and shall we live to his dishonour ? can we not subsist one moment, without his supporting hand ? and dare we mispend this talent ? *non hoc quasitum munus in usus*, this was not bestowed to such ends : God giveth *Israel* corn, and wine, and oyle, and they offer them to *Baal* : and so he giveth us life, and health, and do we sacrifice it to sin ? but as he threatneth to take those things from them ; so it is just to take away our life, that we thus mis-employ, and grieve him withall.

Use. 3.

1 Tim. 6. 17.

A Third Use is, that we should trust in God : The *Apostle* maketh this one argument, for our confidence in him ; because he is the living God, *1 Tim. 6.* *He is the fountain of living waters* ; other things on which we are not to rely, *are but broken Cysters*, *Ierem. 2. 13.* either dead things, or insufficient ; wealth is many a mans tower ; and he saith to the wedg of gold, thou art my confidence ; and what is wealth but a dead thing ? neither can it make a man live : for mans life consisteth not, in the abundance of things which he possesseth, *Luk. 22.* Honour is but a dead thing, but in *potestate honorantis*, only in the power of him that yields the honour ; it is oftentimes the cause of mischief, to him that hath it ; and therefore justly called *gloriosum periculum*, a gilded danger : and pleasures are but dead things, and they kill too : they that glut themselves with them, *are dead while they are alive*, *1 Tim. 5.* Besides there is no hold of them ; like the freshest flowers, they fade the soonest : these things then are not to be trusted in, nor yet other things ; which though they have life, are insufficient. *Some men put trust in horses*, (saith the Psalmist, *20. 7.*) *but we will remember the Name of the Lord* ; for an horse is but a vain thing, to save a man, *Psal. 33.* and there at the 16. Vers. He supposeth a confidence that some men put in an army of men. So did *Sisera*, so did *Benhadad*, so did *Senacherib* ; so did *Sigismund* of latter time : but he saith

Luke. 22. 13.

1 Tim. 5. 6.

Psal. 20. 7.

Psal. 33. 17.

saith there, *a King is not saved by the multitude of an Host* : Some men trust in the favour of Princes ; and think themselves made, if they be but respected by them ; but what saith the Psalmist, *Psal. 146. Trust not in Princes, nor in any childe of man, for there is no help in them ; their breath goeth forth, they return to their earth, and then all their thoughts perish* : all dependances from them, and hopes in them, are quashed, and buried in the same dust with them, *Isai. 2. 10. Cease from man whose breath is in his nostrils* : 2 Chron. 16. 12. *Asa sought to the Physicians* : and Jerem. 17. 5. *Curst be the man that trusteth in man, and maketh flesh his Arme, whose heart departeth from the Lord* ; happy therefore (saith he) *is he that hath the God of Jacob for his helper, and whose hope is in the Lord his God* : This God liveth for ever and ever, and cannot only bless in this life, but give eternal life : he loveth not only to bring his children to happiness, but because he liveth for ever, to make them everlastingly happy.

Psal. 146. 4, 5, 6, verses

Lastly, Let the knowledge of this, that God is the living God, keep us from sin : for because he liveth, he is sensible of those affronts be offered him ; and because he liveth eternally, he will punish eternally ; it is called the *wrath of God, who liveth for ever and ever*, Rev. 15. Whatsoever Origen thought, or the *Misericordes Doctores*, (as Saint Austin calleth them) the charitable doctors, of the determination of the damns punishment ; as long as God shall live, they shall be tormented : his breath shall still blow that fire and brimstone : and therefore know, as the Apostle saith, *Heb. 10. It is a fearful thing to fall into the hands of the living God* : the idols of the heathen, they could be bold withall ; chain them, and scourge then, but they were dead things : the true God is the living God ; he lives to plague obstinate sinners here : and he liveth to plague them for ever and ever.

Rev. 15. 7.

Heb. 10. 31.

The second thing is, *Of him that seeth me*, God living and seeing : You know we spake of this upon the former vers. yet give me leave to give one blow more, for the driving home of this nail, and not without just cause : for though people will not stick in words to acknowledge a general providence of God, and that his eye is upon all, and every man ; yet by their practice it doth plainly appear ; that they have so much of this bitter root of Atheisme in them, that they do not think that he doth eye them so particularly, or doth set himself to observe their proceedings : for certainly if they did, they would not be so desperate in their courses : that which they dare not do in the eye of the judg, nay of a common man, nay of a childe, durst they do, if they were perswaded that Gods eye did behold them ? O let this then be written in our hearts, and ever fresh in the remembrance of every one of us ; God seeth all, & *universos ut singulos* ; and so all, that not any particular one escapeth his knowledg : *אין*, He seeth me wheresoever I am, whatsoever I am doing ; he seeth mine Actions, he observeth every word of my tongue, yea every thought of mine heart ; yea, *מִקֵּדָם* that is, long before ; or as one translation,

Observ. 2.
Gods providence
is as watchful, as
his essence power-
full.

a far off : *παντα γυμνα καὶ τετραχλισμένα* ; Heb. 4. *all things are naked*, and dissected, Anatomized to his presence : *Cave, dominus Te videt*, was an inscription in a certain place. Take heed what thou doest, the Lord seeth thee ; and if it were written in every of our rooms, it were not amiss : *Timor Dei est Ianitor Animi* (saith the Father,) the fear of the Lord (which is a severe and awfull consideration of Gods presence) is the porter of the soul ; and certainly where this porter is watchful, it keeps out a world of wickedness, such as is found in the sons of *Beliall*, because there is *no fear of God before their eyes* ; who say presumptuously as those in *Job* ; *Tush, God seeth not, neither doth he regard* ; where the fear of God is not, not any sin is blushed at : as we may gather from that speech of *Abraham*, unto *Abimelech* ; who when he asked him, why he had not plainly professed *Sarah* to be his wife, telleth him his reason ; *that he thought the fear of God was not in that place, and therefore they would kill him*, Gen. 20. And so Rom. 3. 10, and 11. verses, The Apostle reckoneth up foul iniquities, raining in the lives and hearts of men ; and he assigneth the reason of all those prodigious impieties, Ver. 18. *There is no fear of God before their eyes* : And if the want of the fear of God be the cause of evil, I am sure, he that standeth not in awe of Gods presence, hath not the fear of God in him.

Gen. 20.
Rom. 3. 10.

Application

Oh then witness we the fear of God, by acknowledging him present, and standing in awe of his eyes : Let us know that he seeth, and that is not all ; but as he seeth the good we do, and layeth it up, that he may reward it ; so he seeth our evill also, and keepeth a register of it, that when the time of recompence commeth, he may punish it.

In the latter end of this verse, is added a Topography, or description of the place of this Well, *It was between Cadesh and Bered* : This *Cadesh*, is that *Cadesh-Barnea* that we often read of ; and was one of the stations of the children of *Israel*, when they were *Ambulans Republica*, (as *Salvian* calleth them) a travelling Common-wealth ; and *Bered* we finde no where but in this place ; the *Chaldee* calleth it *Chagra* : Now this description of the place, some think to be a needless circumstance ; but let them take heed, for *ἀργὸν τὶ λέγουσιν αὐτὸν ἐν τῷ δευτέρῳ γραφῇ* ; To say there is any idle word in holy writ (saith *Basil*), is no less then blasphemy : Certainly *Moses* the pen-man of this story, did purposely and advisedly mention it ; (as he doth often in the like kinde ; such a place is thus and thus situated, and as thou goest to such a place ;) Here was a famous occurrent, and a new Name was given to the Well ; and therefore it was fir, it should be described, where it was, that when people should pass by that way, they might take knowledge of it : *Isaac* meditated or prayed about this place, Gen. 24. *yea he dwelt by this Well, after the death of his Father*, Gen. 25. No doubt but many in after times, made use of this place : and it was the fault of the children of *Israel*, that, neer to this place, they murmured for water, *Numb. 20*. not remembering (*hoc loco*) that in this

Salvianus.

Basil.

Gen. 24. 62.
c. 25. 11.

this place, God had succoured Hagar, in her affliction.

So then, Moses doth, in this description, *posterorum negotium agere*, act the business of posterity : as it was said of one of old, He doth that which may be for the benefit of posterity.

Remarkable mercies should be recorded, and treasured up unto posterity ; and that with circumstances of place, and time, and person ; that posterity may be stirred up to thankfulness, and expectation of the like mercy from God.

Jacob taketh one of the stones that he had laid his head upon, and pitched it up for a pillar, and called the name of the place Bethel, and it retained that name, Gen. 28. *the pot of Manna must be kept*, Exod. 16. *to instruct posterity* : and Joshua set up 12 stones, in the midst of Jordan, and they are to this day (saith the text,) Josh. 4. 9. and at the 20. vers. *other 12 stones that they brought out of Jordan, were erected in Gilgal*, that all ages after, might take knowledg of the great work of God, in dividing Jordan for his people : the deliverance from Amaleck, God would have Moses write, Exod. 17. 14. *This shall be written for the generations to come, and the people that shall be born, shall praise the Lord*, Psal. 102. The parents were commanded of God, to teach their children what the passover did signifie, and other things : that they might teach their children, and so from age to age, the memory of Gods mercy might be continued ; *that the father to the children might make known Gods truth* : as Hezekiah speaketh, Isai. 38.

And for the Use of it:

I wish this may be taken up into our practice : God hath magnified his mercy to this land of ours in great deliverances, and we have seen them with our eyes ; we should tell our children of these things, and charge them to teach their children ; that in all succession of time, God may be glorified ; and his people encouraged, to serve that God, that hath wrought such wonders for us : that great deliverance in 88. (but 54. years agoe) it is almost buried ; one great occasion is, the want of an anniversary : That other as great deliverance, from the gun-powder treason, hath an anniversary, yet it is but little thought of ; in this short time, some of the popish side, have had the bold front to say, there was no such thing ; what will they be ready to say one hundred years hence ? nay some of our own (I speak it with grief) stick not to mince the matter, and partly to excuse the actors, and wish it were forgotten, and so wonderfully extenuate the great mercy of God : doth it not behove us then to take care, as Moses did, that posterity may know it ? let our children be informed of it, in their confabulations, that they may tell their children, and they theirs ; that so in all succeeding ages, they may be thankfull for the mercy ; may abhor such rebellion, that bringeth forth such sower grapes ; and may love that truth, which God did so miraculously defend and protect : but you will say, this is enough out of a circumstance.

Observ. 3.
Remarkable mercies are to be treasured up to al posterity.

Gen. 28.

Josh. 4. 9.

Verse 10.

Psal. 102. 18.

Isai. 38. 19.

Application

Now we come to the next Verse, which telleth us,
First, how *Hagar* brought forth her son *Ishmael*.
Secondly, how the name was given by *Abraham*.
For the former, I have told you, that this her bringing forth in
Abraham's family, necessarily supposeth, 1. that she returned thither.
2. that she was received there.

She returned thither: for that was it that the Angel gave her in
charge; *Return to thy mistress, and humble thy self under her hand*. No
doubt, she did both: she came a penitent and reformed woman, no
more insolent against *Sarah*, nor giving occasion of offence. Where
we may note,

Observ. 4.
Happier the Aff-
liction which
ends in Refor-
mation.
Prov. 30. 30.

What a happy thing it is, when after Affliction followeth Reformation.
Surely it is that which God intendeth: God intendeth to open their
ears (whom he afflicteth) unto discipline, and that they should depart
from iniquity, *Job 36. 10.* And so, *Prov. 20.* The blueness of the wound ser-
veth to purge out evil. And, *Isai. 27. 9.* By this (that is, by afflictions for-
merly spoken of) shall the iniquity of *Jacob* be purged; and this is all the
fruit, the taking away sin. *Jer. 9. 7.* I will melt them, and try them: how shall
I do for the daughter of my people? I have tried other means; I will now
afflict her, if by this means I may reclaim her: I will go to my place, till
they acknowledge their offence, *Hos. 5.* in their affliction they will seek me
early. We see what Gods intention is in afflicting; and this end he hath
attained in divers that have been afflicted; as we see in *David*, *Psa. 119.*
he saith, *Before I was afflicted, I went astray: but now I have kept thy word.*
And, *verf. 79.* It is good for me that I have been afflicted, that I might learn
thy statutes. The like we see in *Manasseh*, who was recalled by his affli-
ction, *2 Chron. 33.* So it was with *Paul*, who being unhorfed, and smit-
ten with blindness three days, and in that time exercised with spiritual
ferours; he returned no more unto folly. And so the *Jaylor*, *Acts 16.*
And the Prodigals penury brought him home to his fathers house,
and made him ever after an obedient son.

Hos. 5. 10.

Psa. 119. 67.

Acts 16.

Application

Gregory.
2 Chro. 28. 12.
Isai. 5. 1.

Now for the Use of this:
It meeteth with those against whom the hand of the Lord is gone
out, and hath been heavie upon them; and yet, when the affliction
hath been removed, they have not been amended: nay, many times,
much worse then before; as if (like *Antonine* in the fable) they had
gotten strength by their fall. Such an one was *Pharaoh*, who, when
the judgement was taken away, was more obdurate then before. Such
was *Ahaz*: for you may well think, that if he did *inter flagella*
peccare, (as *Gregory* speaketh) sin between the stripes; (and so he did,
2 Chron. 28.) he would be worse, after he was released. *Why should*
you be smitten any more? (saith the Lord, *Isai. 5.*) *ye will revolt more*
and more. Yea, even those that have made large promises, and pro-
testations, in the time of affliction; what kinde of men they would
be, if God would reprieve them. *Optimi dum infirmi*, (as *Ferus* saith;) *foundest*
in minde, when unsound in body: penitent, while pinch-
ed:

ed: But when the storm hath been over, they have cast all their vows behinde their back, and renewed their unsanctified *olime*, with more eagerness and greediness then formerly: the Dose hath irritated, not purged out the humour. Just like those *Israelites*, Psal. 70. when God *slew them*, seemed to return; but they did but flatter with their lips; for they did flee out again fearfully.

And is not this a fearful thing, that Affliction, which God intends for cure, should do no good: like that wind (Jer. 4.) from the wilderness, which shall neither save nor cleanse. Nay, that a plaister should be laid on, and the son should be so rebellious, that (as *Augustine* saith) not onely *non profit*, sed *obfit*; it should not onely not heal, but hurt! Oh let all such take heed of that heaveie doom, Ezek. 24. *Because I have purged thee*, (that is, have offered to do it, and used means to do it;) and thou wast not purged; thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee: None affliction hereafter shall do thee any good; thou shalt go on to make up the measure of thine iniquity, till thou comest unto the place of torment; to be paid for all together.

In the second place, Let it be an Admonition to us all, (Micah 6. 9.) to hear the rod, and who hath appointed it. Every affliction hath a voice; yea, it saith to us, as *Ebud* to *Eglon*, I have a message to thee from God, Judg. 3. God calleth upon us to repent, and amend; and therefore let us now seriously endeavour reformation, and make it good which God intends in our affliction, that it may bring forth the quiet fruit of righteousness, Heb. 12. Blessed be those fetters, that make *Manasseh* a better man: blessed be that whale of affliction, which conveyeth *Jonah* on dry land, reformed: blessed be that poverty, that driveth home the Prodigal: blessed be that *Bethesda*, out of which a man cometh healed: blessed be that file, that cleanseth us from our rust; that fire, that purgeth us from dross; that clay and spittle, that openeth our eyes to see our errors, and reform them. *Ὁσὸν κέρδις ἐκ τῶν δαλμάτων*; (saith Saint *Chrysostom*;) What a fruitful gain is to be made of our well-improved-afflictions! And therefore remember we our pangs, and remember we our prayers, and our vows, and pay them unto God. The fruit of affliction is seen in the after-course; and he hath profited by it, that is such as he hath promised to be: and certainly, God and man will love that man, whom affliction hath made a better man.

Secondly, we may conclude also, that she was received again by *Sarah*, upon her humiliation and submission; and all former errors forgotten.

This pious and charitable disposition hath been found in Gods people: As we see in *Joseph* toward his brethren: they sought unto him for mercy, and that he would forgive their unnaturalness; and he did it. And so in *Moses*: how easily did he pardon his brother & sister, and intercede to God for her, and the people, that often murmured at him.

So

Psal. 70. 34.

Jerem. 4. 11.

S. Augustine.

Ezek. 24. 13.

Use 2.

Judges 3. 20.

Heb. 12. 11.

Chrysost. in loc.

Observ. 5.
Forgiving dispositions, are badges of Gods people.

So *David* forgave his son *Abſalon*, and *Saul*, that persecuted him; and *Shimei*, that curſed him, when he ſought unto him. So *Samuel*, though the people reviled him, yet he pardoneth them, and prayeth for them; yea, thinketh he ſhould ſin, if he did it not. So *Daniel* paſſed by the wrong the Wiſe-men did him, and is a means to ſave their lives. Thus Saint *Stephen* freely forgave his persecutors, without any ſubmiſſion of them; and, in the miſt of that ſhower of ſtones, prayeth for them. And ſo did Saint *Paul* by the Jews, and our bleſſed Lord by his persecutors. And I doubt not but *Philemon* did what *Paul* required him, in regard of *Onesimus*. And thus divers of the Worthies did, of former times: The bleſſed Martyrs have freely forgiven thoſe that have wronged them. That which hath wrought them to this, hath been,

First, the conſideration of the common frailty of nature; how apt people are to offend, and do wrong.

Secondly, the meditation of their own frailty; that they may be ſo tempted, that they may be injurious to others: and what they would have done to themſelves, in the like caſe, they are willing to do to others.

Exod. 34.

Thirdly, the obſervation of Gods dealing with others; who doth forgive iniquity, tranſgreſſion, and ſin, as he is deſcribed, *Exod. 34.* even foul ſins, crimſon, ſcarlet-iniquities, upon humiliation; *David's* adultery and Murder, *Manaſſeh's* Necromancie, *Peter's* denial of his Maſter, *Paul's* persecution of the Church.

Laſtly, the conſideration of Gods dealing with themſelves; how mercifully he hath received them, upon their repentance and humiliation: and they muſt be followers of God, as dear children.

Now for the Uſe of this:

Application

First, it meets with thoſe to whom this is *durus ſermo*, an hard ſaying. What, forgive an injury? No; retain wrath, and revenge the injury to the full. What, upon ſubmiſſion, and craving pardon, to put up this? That were to be poor-ſpirited. How many are there, even fathers to their children, maſters to their ſervants, one man to another, whom nothing will ſatisſie; no mediation of friends, no prayers or tears, or acknowledgements, appeaſe! Nay, they ſuffer not onely the ſun of the day to go down upon their wrath, and many ſuns; but even the ſun of their life ſets in this black cloud. Yea, ſo malicious they be, that they think their children unworthy to inherit their poſſeſſions, unleſs they will be heirs of their malice, and to proſecute a revengeful courſe ſet on foot by them; as the father of *Hannibal* took an oath of him, bound at the Altar, that he ſhould never have peace with *Rome*.

Rom. 1. 30.

Do theſe people at any time remember, that it was one of thoſe fearful ſins that God gave up the Heathen unto, in his juſt judgement, to be *avarus*, that is, implacable. Do they (2.) think of the condition of their begging forgiveness of God, and how they ſeal up their own

own judgement. 3. If, from any one vicious affection, we may conclude a nullity of grace, surely from this: *God is love*; and the devil is malice: and it is *his malice* (as the Greek Father saith.) It is the most proper affection of the devil, to be an irreconcilable enemy.

Chrysostome.

In the second place, let us labour for this godly and charitable disposition, to forgive others their offences; yes, as our Saviour saith, *to seventy times seven times*. And let us but set before us the example of God, who, upon repentance, receiveth us; and it will answer all objections. When the Flesh saith, He is base that hath wronged me; shall I forgive him? Think, there is not that distance between thee and thy brother, that is between God and thee. I, but secondly, it is not the first time: And did never God but once forgive thee? But thirdly, he will do it again: And wilt thou never more offend God? I, but fourthly, it becometh not my place. Why, is thy place greater then Gods? Fifthly, I shall be counted a coward. Is God so, for forgiving? Think often, how thou carriest thy self towards God, and thou wilt be more inclinable to forgive thy brother his offences toward thee.

It is said, *And Hagar bare Abraham a son.*

Here might be observed, how faithfully God performeth what he promised: for the Angel had said this from God, and now it is effected. But of this plentifully heretofore; as likewise of that which might be noted out of the disposition of the name by *Abraham*; it is in the power of the father: He was advertised by *Hagar*, what the Angel had said concerning the childes name; and now, according to his right and place, he doth impose it. The wife may suggest, and advise, and counsel; but she may not usurp that power and right of the husband.

The last verse is onely a Chronologie of *Abrahams* age when *Ishmael* was born unto him; which affordeth little matter of observation. I will therefore conclude with this:

This good man, *Abraham*, in his old age, hath a son: Though it be not the issue which God intended him, yet it is a comfort unto him.

God crowneth the old-age of his servants with many comforts.

They have wisdom, increased by long experience; they are revered, and respected; they see their childrens children; they are freed from troublesome services; and, above all, God giveth them the comforts of his Spirit; and he maketh them not onely teachers of others, but examples unto others: he is ready to comfort them, because the time of age is that time, those days whereof *Solomon* saith, *There is no pleasure in them.*

For the Use:

Let those that are aged bless God for those comforts he affordeth them; and above all, let them bless God for a good old-age, when God

is

Observ. 6.

Aqua vitae for old-age; and what crowneth that with comforts.

Application

Prov. 16. 31.

is pleased to continue, yea to improve their graces; that, though the outward man decay, the inward man is found; and the decays of Nature are made up with soundness of grace: such an old-age is not only a comfort to ones self, but a crown, (saith Solomon, Prov. 16.) *The hoary head is a crown of glory, when it is found in the way of righteousness. When the white almond-tree doth so flourish, he that will not rise up to it, it is pity that he should ever be old.*

I pray therefore, Let us that are old, above all comforts, labour for this: It is woful to see one that is declining in body, yet worse in soul; to be neer the grave, and far from heaven: to hear old people blaspheme and swear, to be excessive, to be lustful; and, even when strength is gone, ~~to take~~ ^{to take} ~~men~~ ^{men} ~~to~~ ^{to} ~~sin~~ ^{sin}; as if they wanted not a will, but a power ~~only~~ ^{only} to sin: to see them as foolishly fashionable as young girls: to hear them lye and slander: I say, This is woful. Oh labour we for grace; That must be our chief comfort in age, better then all the Sack and Sugar in the world: We need not be bidden to get Spectacles when our eyes fail us, or a staff when our limbs fail us; and shall we not seek for grace that may support us? And let us live in the fear of God, and be examples of piety to others; and then we may sing, with old Simeon, *Lord let thy servant depart in peace.*

Preached, Febr. 2. 1641.

Παρίδωκα ὑμῖν ὅ ἂν ᾤκησεν καὶ παρέλαβον, 1 Cor. 15. 3.

Quod accepi, tradidi, &c. I have delivered unto you, that which I also received.

E. S.

FINIS.

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